James Pelo

THE KNOWLEGE *and* PRACTICE OF CHRISTIANITY Made EASY To the Meaneſt Capacities: OR, AN ESSAY TOWARDS AN INSTRUCTION FOR THE *INDIANS.*

" Had this Eſſay been intended for the ſole Uſe of " Heathens, many things might have been omitted :— " But when one ſees, even amongſt Profeſſors of Chri- " ſtianity of all Denominations, too many, who, with " reſpect either to Knowlege or Practice, are not much " better than Heathens—Who underſtand not why they " are called Chriſtians, or what need they have of a Sa- " viour—But, as the Apoſtle deſcribes the then Pagan " World, are without Chriſt, expecting no Benefits from " his Sacrifice, *and therefore without Hope, and without* " *God in the World:* Upon this mournful Conſideration " it was thought proper to add many things, which, " through the Bleſſing of God, might be of Uſe to " awaken ſuch miſerable and unthoughtful People."

Lately publiſhed,

A

Short and Plain INSTRUCTION FOR The Better Underſtanding OF THE LORD's SUPPER;

WITH THE

Neceſſary PREPARATION requir'd:

For the BENEFIT of

YOUNG COMMUNICANTS,

AND

Of ſuch as have not well Conſider'd

This HOLY ORDINANCE.

To which is Annex'd,

The OFFICE of the Holy Communion.

With proper HELPS and DIRECTIONS, for joining in every Part thereof with Underſtanding and Benefit.

By the Right Reverend Father in GOD,

THOMAS, Lord Biſhop of *Sodor* and *Man.*

The TENTH EDITION.

LONDON:

Printed for B. DOD in *Ave-Mary Lane:* And Sold by him, T. LONGMAN, and C. HITCH, in *Paternoſter Row*; S. BIRT, in *Ave-Mary Lane*; J. HODGES, on *London-Bridge*; and J. and J. RIVINGTON, in St. *Paul*'s Churchyard. 1754.

Wilson (T.)

THE
KNOWLEGE *and* PRACTICE
OF
CHRISTIANITY,
Made EASY
To the Meaneſt Capacities:
OR, AN
ESSAY
TOWARDS AN
INSTRUCTION
FOR THE
INDIANS;
Which will likewiſe be of Uſe
To all ſuch who are called CHRISTIANS, but have not well conſidered the Meaning of the RELIGION they profeſs: Or, who *profeſs* to *know* GOD, but in *Works* do *deny* Him.

In TWENTY DIALOGUES.

Together with
DIRECTIONS *and* PRAYERS
FOR

The HEATHEN WORLD,	FAMILIES,
MISSIONARIES,	Of PARENTS for their CHILDREN,
CATECHUMENS,	For SUNDAYS, *&c.*
PRIVATE PERSONS,	

The EIGHTH EDITION.

By the Right Reverend Father in GOD,
THOMAS, Lord Biſhop of *Sodor* and *Man*.

LONDON,
Printed; And Sold by B. DOD, in *Ave-Mary Lane*, Bookſeller to the Society for promoting Chriſtian Knowlege. M.DCC.LIV.

TO THE

Moſt Reverend Father in GOD,

THOMAS,

Lord Archbiſhop of *Canterbury*, &c.

PRESIDENT;

And the Reſt of the

RIGHT REVEREND, RIGHT HONOURABLE, and WORTHY GOVERNORS and MEMBERS of the TWO SOCIETIES,

The One for the

Propagation of the Goſpel in Foreign Parts,

The Other for the

Promoting of Chriſtian Knowlege at Home;

This ESSAY

Is Inſcribed by

The AUTHOR,

A Member of both thoſe Societies.

ADVERTISEMENT.

THIS Book, and the Biſhop's *Plain Treatiſe upon the Sacrament of the Lord's Supper*, are in the Catalogues of ſuch Books as are recommended and diſperſed by the *Two Societies for Propagating the Goſpel in Foreign Parts*;—and *for Promoting Chriſtian Knowlege at Home*:—And there will alſo be a large Allowance made, by *Benjamin Dod*, to ſuch charitable Perſons, as are diſpoſed to buy any Number, above HALF A DOZEN at a Time, of theſe Books, to give away, either at Home amongſt poor *Families*, *Children*, and *Servants*, or to diſperſe in our PLANTATIONS in AMERICA.

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THE *Subſcribing* and *Correſponding* Members of the Society, in *Great-Britain*, and *Foreign* Parts, are about 500; to which were added, in the Year 1740, *Twenty two* Subſcribing, and *Twenty-four* Correſponding Members; an Increaſe, which has been in good meaſure owing to the Lord Biſhop of *London*'s Recommendation of their Deſigns, in the following Letter to his Clergy:

Whitehall, April 3. 1740.

GOOD BROTHER,

'THE Decay of Piety and Religion, and 'the Increaſe of Sin and Vice, are ſo 'viſible in our Days, notwithſtanding the 'Endeavours of the Parochial Clergy to pre-'vent them; that no additional Expedients 'ought to be omitted, which may help, in 'any meaſure, to preſerve among our

'People

'People a Senſe of Duty, and a Spirit of 'Devotion.

'ONE of theſe Expedients is, the putting 'into their Hands, as Occaſion ſhall be 'found, ſome *ſhort and plain Tracts upon 'Religious Subjects*; ſuch as being *ſhort*, they 'are like to read, or may eaſily procure to 'be read to them; and being alſo *plain*, they 'cannot fail of underſtanding; and more-'over, being always at hand, and read over 'often, they will naturally make a *deeper Im-'preſſion* upon their Minds, than Inſtructions 'and Admonitions, either from the Pulpit, 'or by Word of Mouth.

'IT was with this View, that ſeveral Bi-'ſhops, Clergymen, and other ſerious Per-'ſons among the Laity, did long ſince form 'themſelves into a Society, for printing and 'diſperſing ſuch practical Tracts, in great 'Numbers. And for the diſperſing them 'more effectually, they have from time to 'time admitted, and continue to admit, 'ſeveral Perſons in all Parts of the King-'dom, whom they call CORRESPONDING 'MEMBERS; and who are intitled to have 'a Supply of them, to be diſpoſed of among 'ſuch of the neighbouring Clergy or Laity, 'as deſire them; the Bound Books, men-'tioned in the *Society's Catalogue*, at the 'prime Coſt in *Quires*, the Society being at 'the Charge of Binding; and the Stitch'd

'Books,

‘ Books, at one *Half* of the Price there ſet
‘ down, as the prime Coſt of each; the other
‘ Half of the Charge being born by the ſtand-
‘ ing Subſcriptions of the Members of the So-
‘ ciety, and by other occaſional Benefactions.
‘ And the Privilege of ſending for and re-
‘ ceiving thoſe Books and ſmall Tracts, on
‘ the Terms before-mention'd, is common to
‘ all the CORRESPONDING MEMBERS, as ſuch,
‘ whether they be SUBSCRIBERS, or not; on
‘ account of the Trouble they are content to
‘ take, in anſwering the great Ends of the
‘ Society, by conveying the Tracts into many
‘ Hands, and on the ſame eaſy Terms; with-
‘ out any Advantage to themſelves, beſides
‘ the Pleaſure of doing Good.

‘ THIS Society has ſubſiſted many Years,
‘ under the Name of the *Society for promoting*
‘ *Chriſtian Knowlege*. And as, by their En-
‘ deavours in that Way, great Good has been
‘ already done to Religion, ſo much more
‘ would probably be done, if the Deſign,
‘ and their Methods of carrying it on, were
‘ more generally underſtood and attended to.
‘ And becauſe ſome of the Clergy may not
‘ know, that there is ſuch a Society, and many
‘ others may be unacquainted with the true
‘ End and Manner of it; I deſire that thoſe
‘ in your Neighbourhood may have this Ac-
‘ count of it communicated to them, as you
‘ have Opportunity. At the ſame time it is

'left to every one's Judgment, how far he has 'Occaſion, within his own Cure, for ſuch Aſ-'ſiſtances as theſe, to co-operate with his own 'Paſtoral Labours.

'I AM not without Hope, that when this 'Method of doing Service to Religion is 'known and conſider'd, Perſons who are of 'Ability, both among the Clergy and Laity, 'will be diſpoſed to become *Subſcribing Mem-'bers*, or occaſional Contributors, for the bet-'ter Support of the Society in carrying on the 'Work, and to make the good Effects of it 'more and more extenſive. And ſo com-'mending you, and your Labours, to the 'Bleſſing of God, I remain,

'*SIR*,

'*Your faithful Friend and Brother*,

'EDM. LONDON.'

N. B. *This Book, and the Biſhop of* Sodor *and* Man's *plain Account of the Sacrament of the Lord's Supper, may be had by all the Correſponding as well as Subſcribing Members, upon the Terms of* the Society for promoteing Chriſtian Knowlege, *who meet every* Tueſday, *at their Houſe, in* Bartlett's Buildings, Holborn.

BRITISH 26 JU78 MUSEUM

THE AUTHOR'S PREFACE.

IF the following Eſſay doth in any meaſure anſwer its Title and Deſign, the Reader muſt know, that it was, through the divine Direction and Bleſſing, owing to a ſhort, but very entertaining Converſation, which the Author, and ſome other Gentlemen, had with the Honourable General *Oglethorpe*, concerning the *Condition*, *Temper*, and *Genius* of the *Indians* in the Neighbourhood of *Georgia*, and thoſe Parts of *America*; who, as he aſſured us, are a tractable People, and more capable of being civilized, and of receiving the Truths of Religion, than we are generally made to believe; if ſome *Hindrances* were removed, and proper Meaſures taken to awaken in them a Senſe of their true Intereſt, and of their unhappy Condition, while they continue in their preſent State.

And though this may be thought a very difficult Work, yet God, *who would have all Men to be ſaved, and to come to the Truth, as it is in Jeſus*, hath, purſuant to his gracious Deſign, made all Men capable of receiving ſuch a Meaſure of Chriſtian Knowlege, as will be ſufficient for their Salvation.

Accordingly, ſome Inſtances may be given of Heathens in the darkeſt Corners of the Earth who have, even at this Day, been awaken'd

and converted, by the Bleſſing of God upon the Labours and Converſation of ſome very moderately learned, but pious Perſons. Theſe honeſt and well-meaning Chriſtians, by their good Examples and Patience in explaining the great Truths of the Goſpel, have engag'd Men of very brutiſh Paſſions, and ſuch as before were ſuppoſed to be of an unconquerable Ignorance, not only to acknowlege the true God, and his *Son* our Lord *Jeſus Chriſt*; but alſo join with them in endeavouring to convince and convert others.——And how *this Grain of Muſtard-ſeed* may *grow*, and *increaſe*, and *ſpread*, God only knows:—But bleſſed are they that have ſown it!

As to this Performance, the Author will ſay little in its Defence; it is called an *Eſſay only*;—and, indeed, it was finiſh'd amidſt other Buſineſs of Moment, which hath occaſioned ſo many Defects in it, that he has been ſometimes ready almoſt to wiſh it had not gone abroad. But he hopes theſe Defects may ſet ſome better Hands at work, to perfect what hath been here attempted.—And if even that Good be done by it, the Author will be very thankful to God, for having enabled him, in any meaſure, to promote a Work of ſuch Importance, as is the Salvation of Souls, which *Jeſus Chriſt* hath purchaſed with his moſt precious Blood.

There have been, 'tis true, many excellent Books publiſhed, which give a larger and more learned Account of the Chriſtian Religion: But then ſome of theſe have been written in a Style above the Capacity of the leſs Learned; and others mixed with Controverſies, improper for ſuch a Work, as being too apt to diſtract the Minds of both Teachers and Learners, and to divert them from attending to the great and ſaving Truths of Chriſtianity.

It

It will eaſily be ſeen, that the Author's Deſign doth not lie this way; he has taken what care he could, to give no Offence to any ſerious Chriſtian, who may have different Sentiments from himſelf; and to expreſs his Thoughts in Terms ſuited to the meaneſt Capacity.——And, indeed, he hath failed of his Purpoſe, if the Truths, here recommended, have not been made plain even to the Underſtanding of an *Indian*, who ſhall be deſirous to learn the things that concern his immortal Soul, and is *diſpoſed for eternal Life*.

His chief Aim was to follow the Example of our great Maſter,——by giving Inſtructions ſuitable to the preſent Neceſſity and Strength of ſuch as were to receive them.

And if this ſhort and plain Attempt may but ſerve for a ſort of *Index*, or *Common place*, of the Heads that are proper to be inſiſted on, and which may be more largely explained, it is to be hoped it will be of ſome Advantage to ſuch Miſſionaries, or others, who ſhall think fit to conſult it.

'Had this Eſſay been intended for the ſole Uſe 'of Heathens, many Things might have been 'omitted: But when one ſees, even amongſt the 'Profeſſors of Chriſtianity, of almoſt all Deno-'minations, too many, who, with reſpect either to 'Knowlege or Practice, are not much better than 'Heathens,—who underſtand not why they are 'called Chriſtians, or what Need they have of a Sa-'viour;—but, as the Apoſtle deſcribes the then Pa-'gan World, are without Chriſt, expecting no Be-'nefits from his Sacrifice, and therefore *without 'Hope, and without God in the World*:—Upon this 'mournful Conſideration, it was thought proper 'to add many Things, which, through the Bleſ-'ſing of God, might be of Uſe to awaken ſuch 'miſerable and unthoughtful People.'

With reſpect to the Manner of the Performance;—As the HOLY SPIRIT, by *Moſes*, did not begin the Hiſtory of the Creation, nor St. *Paul* the Converſion of the Gentiles, *with Proofs of the Being of God*, ſuppoſing, that every Man, who had the Uſe of Reaſon, would acknowlege, that there muſt of Neceſſity be ſuch a Being;——it was not thought neceſſary nor convenient to begin theſe Inſtructions with ſuch Proofs, which might confound, and have often ſtagger'd, the Faith of ſimple Men.

There may be in the Chriſtian World Atheiſts, at leaſt ſuch as would wiſh there were no God, to puniſh them for their wicked Lives:——But we have no certain Account, that there are any ſuch amongſt the Heathens:——The very *Hottentots*, who are ſuppoſed to be the dulleſt of Mankind, even theſe, as we have been inform'd by thoſe who have been amongſt them, do very naturally appeal to *One* who is above thoſe who injuriouſly treat them.——And we have been lately told, that ſome of theſe very People have been awaken'd and converted to the Chriſtian Faith.

The Proofs of the Chriſtian Religion, made uſe of in this Eſſay, are not founded upon ſuch Arguments as are above the Capacities and Reaſonings of plain and unlearned People,—but upon what they know and feel within themſelves;——Upon the *Corruption* of human Nature;—Their *Proneneſs* to Evil;——The *Fears* that attend ſuch a ſad State;——And upon the *Experience* of their own utter Inability to deliver themſelves out of this State of Bondage;——Arguments which every thoughtful Man, though never ſo unlearn'd, if awaken'd, feels the Force of.

And ſuch Convictions as theſe will very naturally lead Men to deſire, and conſequently cloſe with,

with, any reaſonable Propoſal of a Way to free them from the Doubts and Fears that attend them; and diſpoſe them to embrace ſuch Evidence as ſhall be brought to prove the Truth and the Bleſſing of Chriſtianity.——

Indeed the CONVERSION OF THE HEATHENS may appear, at firſt Sight, a very diſcouraging Undertaking, conſidering the many Difficulties ſuch a Work is like to meet with.——But God, whoſe Kingdom ruleth over all, having given *his Son the Heathen for his Inheritance, and the utmoſt Parts of the Earth for his Poſſeſſion*;——and having aſſured us, *that all the Ends of the Earth ſhall remember themſelves, and turn unto the Lord*;—as he is able, ſo *He* will moſt certainly perfect this in his own good Time, and by ſuch Inſtruments as ſhall be moſt proper for accompliſhing this great Event.

But whether the *Churches of the Gentiles*, which at preſent are ſo far departed, not only from the Zeal and Practice, but many of them from the Truths of primitive Chriſtianity, ſo that even themſelves want to be converted;——Whether theſe ſhall be made the Inſtruments of ſo glorious a Work; is much to be doubted.

Or whether, *when the Times of the Gentiles ſhall be fulfilled*, Luke xxi. 24.—that is, as the learned *Grotius* underſtands the Prophecy, *when God's Patience and Long-ſuffering with the Churches of the Gentiles*, whom, when he rejected the *Jews*, he made his peculiar People, *ſhall be at an End, and they ſhall have filled up the Meaſure of their Sins*;—Whether God will not then look upon his everlaſting Covenant with *Abraham* and his Seed, *Gen.* xvii. 7.—and cauſe the *Jews* to be converted, and make THEM the Inſtruments of publiſhing the Goſpel to all the Nations of the World, amongſt

whom his Providence hath already ſcatter'd them; is a Matter worthy of Conſideration, and ſeem'd to the very learned Mr. *Joſeph Mede* no improbable Suppoſition *.

He ſuppoſeth St. *Paul*'s Converſion to be a TYPE of the Calling of the *Jews*, when their Tribulation and long Diſperſion ſhall be ended; and that the ſame Almighty Power and Grace, which converted him, and from a moſt bitter Enemy and Perſecutor of *Jeſus Chriſt*, and his Church, made him an Apoſtle and Preacher of the Goſpel to the then Gentile World,——that the ſame Almighty Power and Grace can, and it is probable may, after the like manner, make the *Jews*, tho' never ſo great Enemies to Chriſt at preſent, *Preachers of the Goſpel to the yet unconverted Nations*;—and endow them, as he did St. *Paul*, with ſufficient Powers, to convince *and convert all ſuch as are diſpoſed for eternal Life.*

But this muſt be as it ſhall pleaſe God.—In the mean time, whoever among Chriſtians *fears God*, and loves the Lord *Jeſus Chriſt* in Sincerity, cannot but deſire and endeavour, that all Nations may come to the Knowlege of their Maker and Redeemer, and adore and glorify them.

This is, indeed, what every Chriſtian, prays for, when he ſays, *Thy Kingdom come*;——but to how little Purpoſe, if he does not, by ſome Acts of his own, and as far as God hath put it into his Power, endeavour to gather and increaſe the Number of Chriſt's Subjects, and inlarge his Kingdom, by the Converſion of the yet unbelieving Nations?

We know it will be natural for People to aſk, What can be done by moſt Men, more than to pray,—That ſuch as ſit in Darkneſs, and in the

* Mr. *Mede's Works, fol. Book* v. *ch.* 2. *See there his Reaſons at large.*

Shadow of Death, may be delivered, by what Ways God ſhall think fit? More, much more, moſt certainly, may be done, by almoſt all good Chriſtians, towards the Promoting of ſo glorious a Work,——were they only to remove the Stumbling-blocks which lie in the Way of the Heathens, and hinder their Converſion.

For Inſtance; — It cannot but be acknowleged with Shame and Sorrow, that the little Progreſs which the Goſpel hath made among the INDIANS and NEGROES in the Weſtern Parts of the World hath in a great meaſure been owing to the bad Lives of many of thoſe Chriſtians with whom they have ſo long converſed:—For let the Miſſionaries, or any other good Man, ſay never ſo many true and affecting things of the Excellency of Chriſtianity, and the Bleſſings attending it; thoſe People will always judge of the Religion ſo zealouſly recommended to them, by the Lives of the Generality of thoſe who profeſs it; which, if wicked, give ſuch a Wound to Chriſtianity, as all the Arguments to recommend it cannot heal.

If theſe poor People, inſtead of ſeeing the good Fruits of the holy Faith and Religion propoſed to them, ſhall ſee little or nothing but *a general Corruption of Manners*; ſuch as *Intemperance*, *Injuſtice*, *Covetouſneſs*, *Oppreſſion*, *a Love of Pleaſures and all worldly Delights*, *a Want of Compaſſion for their Fellow-creatures*,--*Hatred*, *Malice*, and *Revenge*,— it will be almoſt impoſſible to reconcile them to a Religion, which hath no better Effects upon its Profeſſors;—or to make them fear a God who ſuffers his Worſhippers to do ſuch things, and break with Impunity thoſe Laws, which they ſay he hath given them for the Conduct of their Lives.

Heathens

Heathens can reaſon as well as Chriſtians, in Matters of ſo natural a Conſequence; and will make this plain Concluſion;—That if ſuch Chriſtians as they converſe with, do really hope, as they pretend, to be happy when they die, no Perſons need be much concern'd how they live here, or fear being miſerable hereafter.

Such Men as theſe would do well to conſider the ſad Doom pronounced by the Son of God againſt thoſe who give this Offence, and hereby occaſion the Loſs of ſo many Souls.

All Chriſtians, who live in the Neighbourhood of the Heathens, ought to conclude, that they are placed there by a ſpecial Providence, which doth nothing by chance, or in vain, to give thoſe People an Opportunity of coming to the Knowlege of the true and only God; and, by their inſtructive Converſation, and good Lives, to diſpoſe them to receive the Goſpel, that they may be ſaved,—that God may be glorified, and his Kingdom inlarged, *and his Name become excellent in all the Earth.*

Then indeed thoſe Heathens will have Reaſon to ſay, what *Moſes* ſuppoſed the Nations would ſay of the *Iſraelites*:——*Surely theſe are a wiſe and an underſtanding People, who have the Lord ſo nigh unto them, in all they call upon him for*;——*and what Nation is there ſo great, that hath Statutes and Judgments ſo righteous?*

It was certainly for ſuch great Ends as theſe, that *Joſeph* firſt, and afterwards *Jacob*, and his whole Family, were brought into *Egypt* by unforeſeen Providences, that the *Egyptian* Nation, which was given altogether to Idolatry, might have a favourable Opportunity of coming to the Knowlege of the true and only God.

For this Reaſon alſo it was, that the ſame Providence of God, who alone can bring Good out of

of Evil, did afterwards puniſh the Sins of his own People, by ſending them Captives into *Babylon*; and at the ſame time that he puniſhed *them*, and effectually cured them of the Sin of worſhipping Idols, he gave their *Conquerors* a merciful Occaſion of coming to the Knowlege of Himſelf, and of his glorious Attributes;——and by the wonderful Miracles which He publickly wrought, delivering his faithful Servants DANIEL, SHADRACH, MESHACH, and ABEDNEGO, from Death, he gave many Nations and Kingdoms ſufficient Reaſons to ſee the Folly of their abſurd and ſtupid Idolatry, when their very Kings were forced to declare, that there was no God but the God of *Iſrael*, who was able to deliver after that manner; and forbad all the People of their Dominions to ſpeak any thing againſt the God who could do ſuch Wonders.

And how earneſtly is it to be wiſhed, that ſuch Chriſtians, who by the ſame Providence, and by various Ways, have been ſent amongſt the Heathens in theſe latter Days, would ſeriouſly conſider, what great Good or Evil they are capable of doing, by their virtuous or vicious Behaviour, the one hardening them in their Unbelief, the other diſpoſing them to receive the Goſpel!

As to the NEGROES, the Deſcendants of *Ham* and *Canaan*, who, according to one of the moſt ancient Prophecies (*Gen.* ix. 25.), are become Slaves to Chriſtians the Deſcendants of *Japheth*;——ſurely the only righteous Recompence that can be made them, for having been forced from their native Country into a ſtrange Land, and for their Labours there, will be to endeavour to bring them to the Knowlege and Worſhip of the true God, *the God of the Spirits of all Fleſh, who would have all Men be ſaved, and with him is no Reſpect of Perſons.*

And

And indeed, if this is not ſincerely endeavour'd, it will be very difficult to juſtify *the Trade of* BUYING, TRANSPORTING, *and* SELLING *them as Beaſts of Burthen.*

For tho' it ſhould be allowed to be a Bleſſing for theſe ignorant, rude, and uncivilized People, who can hardly be more miſerable in any Country than in their own, to be brought, even in the Condition of Slaves, into a Country of civilized People, where Mens Lives and Liberties are ſecured by Laws, and where they may be ſuppoſed, in time, to be qualified to receive Inſtructions of every kind, both for the Benefit of Society, and for the Salvation of their own Souls;——yet it would be great Barbarity and Injuſtice, to make a Gain for ever of their Labours, and thoſe of their Children, and neither to take care of their religious Inſtruction themſelves, nor contribute to the Support of thoſe who do this charitable Work for them.—This would ſhew too plainly, that the Profit gained by the Labours of their Slaves are more valued by their Maſters, than the *Glory of God*, or than the Salvation of *their own*, or their *Servants Souls*; FORGETTING THAT THEY THEMSELVES HAVE A MASTER IN HEAVEN.

But the true way, which all wiſe and good Maſters will take with their Slaves, and will recommend themſelves and their Labours to the Bleſſing and Protection of God, is,—To endeavour that their Slaves may have the Ties of Religion and Conſcience, to oblige them to be *faithful*, *peaceable*, and *contented* with their Condition.—— And nobody ought to queſtion, but that theſe People are as capable of receiving religious Inſtructions, as any other Gentiles, or even as we ourſelves were, when the Goſpel was firſt preached to us.——And they who inſinuate, to the Reproach of our Lord, and the

the Power of his Grace, that the Converſion of the *Negroes* will either be impoſſible, or be of no Advantage to their Maſters, have much more to anſwer for, than they ſeem to imagine or to apprehend.

And thoſe Maſters who grudge their Slaves Time ſufficient for their Inſtruction in the Way of Life and Happineſs, and compel them to profane the *Lord's Day*, in procuring Neceſſaries for their Support, in direct Oppoſition to God's Command, given in Compaſſion both to Man and Beaſt; ——ſuch Maſters have no Reaſon to expect the Bleſſings of either this World or the next.

Theſe are ſome of the Obſtacles which lie in the Way of the CONVERSION of the *Negroes* and *Indians*, and cauſe that glorious Work to go on ſo ſlowly:—And, certainly, they who are concerned to remove them, and who do not, will be look'd upon as Enemies to God, and his Chriſt, and as ſuch ſhall be treated at the laſt Day.

The WANT of MISSIONARIES, both for NUMBER and QUALIFICATIONS, to undertake ſo difficult a Work, is another Reaſon which delays their Converſion, and greatly to be lamented.—Theſe cannot be hoped for, without Aſſiſtances equal to the Work.

In order to this, it pleaſed God to put into the Hearts of our Princes, TO ESTABLISH, BY A CHARTER, A SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS, which hath hitherto been encourag'd, and kept up, by many worthy, but voluntary Subſcriptions, and Benefactions.——*And may God increaſe their Number, and bleſs the Subſtance of all ſuch Benefactors!* —— But Experience hath convinc'd thoſe who are chiefly concern'd in carrying on this good Work, that a much greater Income than they have yet had,

had, will be neceſſary to ſupply the Number of Miſſionaries that are wanted, and are every Day pray'd for by ſuch People as are well diſpoſed, but not able of themſelves to maintain ſuch as may inſtruct them.

In the mean time we hope, and have Reaſon to expect, that this excellent Undertaking, in which the Glory of God, and the Good of Men, are ſo nearly concern'd, will meet with ſtill more and greater Encouragement from Chriſtians of all Denominations, when they conſider the Obligations upon every one to put-to their helping Hand, according to their Ability, as a Proof of their Love for our Lord *Jeſus Chriſt*, and of their zealous Concern for the everlaſting Salvation of the Souls of Men.

Thoſe Gentlemen are under an indiſpenſible Obligation to ſupport and encourage this excellent Work, who draw great Riches from the Traffick and Labour of the Negroes, and from the Nations and Countries of the *Indians*, whether they live here, or in the *Indies*.

And indeed one cannot but believe, that theſe Gentlemen, who reſide in the great and trading Towns of *England*, and are generally of a very liberal Diſpoſition, and ready to every good Work, do only want to be made ſenſible of the Good they are able to do this way, and the Obligations which lie upon them to promote ſo pious a Work;—— whereby they would be moſt certainly intitled to the eſpecial Bleſſing of God in this World upon their *Trade*, their *Ships*, *themſelves*, and their *Families*, as well as that they might have Leave to hope for Bleſſings of an higher and a nobler kind.

In ſhort, one would hope, that all People who value the Bleſſing of an ingenuous and Chriſtian Education, will countenance this Work, ſome by their

their Aſſiſtance, all by their Prayers:—Eſpecially when they conſider, that this very State of *Darkneſs*, and *deplorable Ignorance*, muſt have been our own Caſe to this Day, had not God in Mercy ſent *Miſſionaries* to inſtruct the Generations before us.

And although there are many Chriſtians, who differ in Opinions from one another, ſometimes in Matters of little Moment;—yet ſure all ſuch as agree in the great and ſaving Truths of the Goſpel, will unite to weaken the Power of *Satan*, who ſtill exerciſeth his Malice over ſo great a Part of Mankind.

And it will be a prevailing Motive to endeavour this, when we conſider how far this Charity may extend;——for as we ourſelves do now enjoy the Bleſſings and Fruits of their charitable Labours, who ſo long ſince preached the Goſpel to theſe Nations, ſo we have Reaſon to hope and believe, that the Generations to come, in the miſerable Countries we are now concern'd for, will, in God's good Time, and by his Bleſſing upon *this Society*, offer up many Thankſgivings to God, for having touch'd *our Hearts* with a Senſe of the wretched Condition of their Foreſathers, and having helped them out of it.

Theſe and the like Conſiderations, will, one would hope, prevail with all ſuch well-diſpoſed Chriſtians, as ſhall come to the Knowledge of this Society, to enable its Governors to ſend and encourage Miſſionaries, ſufficient for ſo great and extenſive an Undertaking, and ſuch as are endued with a truly Chriſtian Spirit, and with a prudent Zeal for the Glory of God, and the Salvation of Men.——And indeed, IF THIS IS NOT TO HONOUR GOD WITH OUR SUBSTANCE, WE SHALL BE AT A LOSS TO FIND A BETTER WAY.

In the mean time it muſt not be forgotten,——That every pious and underſtanding Chriſtian, who, by the Providence of God, is placed among the Heathens, or is in any way concern'd with them, may be capabl., in ſome meaſure, of becoming a Miſſionary, and *may receive*, at leaſt from God, *a Miſſionary's Reward*; by endeavouring to diſpoſe ſuch People to bethink themſelves, why they were ſent into the World, and what may become of them when they leave it.

For Example: *Every ſuch ſerious Chriſtian* may, in his Converſation with Heathens, endeavour to convince them,——that the Gods they worſhip are indeed *evil Spirits*, which will be their Ruin for ever, if they do not renounce and forſake them:—That they are *theſe evil Spirits* which lead them, and *all wicked Men*, to do ſuch Things as an Holy and Good God muſt be diſpleaſed with, and which he hath declared he will puniſh moſt ſeverely in the Life which is to come—He can further inform them, That the God we worſhip is he who made us, and all the World;——That he is moſt worthy of their Love, and their Obedience,——ſince he hath commanded nothing but what is neceſſary for our Good;——That he would have all Men, without Reſpect of Perſons, to be happy; and that he will make all Men happy, who will do what he hath commanded them.——At the ſame time he can let them know,—That the Wrath of this *Great* and *Holy God* is *greatly to be feared*, above all things, by ſuch as do not obey his Commands; ſo that they ought not to be eaſy till they know how to obtain his Pardon, and to be reſtor'd to his Favour.

He can, in converſing with them, let them know further,——that our God and Maker hath been ſo exceeding good and kind, as to ſend his own Son from

from Heaven, to make himſelf, and his Will, known unto Men;—To make Atonement by his Sufferings and Death for their Sins, and to teach them how they ought to live, ſo as to pleaſe their Maker;—and how they may be reſtored to his Favour, when they ſhall have done any thing to diſpleaſe him:—And (to make us all more attentive to theſe Truths) That the Son of God did aſſure us Chriſtians,—That this is not the only World and Life we are all made for, but that there is another World after this; and that the preſent Life is only a State of Trial, which is deſigned to fit us for a much better Life, if we are not wanting to ourſelves:—For God hath aſſured us, *by this his Son*, tha the hath determined to raiſe all Men that have ever liv'd, to Life again, to call them to Account, and to judge them either to Happineſs or Miſery, in the next World, according as they have behaved in this;—and that all ſuch as have obeyed God, believed in Chriſt, and led good Lives, or who, being ſenſible they have done Evil, have truly repented of it, ſhall be happy for ever; but that ſuch, whether Heathens or Chriſtians, as have deſpiſed the Propoſals of the Goſpel, led careleſs and wicked Lives in this World, and have not truly repented, and amended their Ways, ſhall be doom'd to everlaſting Fire.

By ſuch Hints as theſe, and a thouſand other Truths which the good Spirit of God will put into the Hearts of ſuch pious Chriſtians as love God, and deſire to have him known and glorified,—by ſuch Hints as theſe it will be proper to raiſe in their Minds a Fear for themſelves, and a Deſire to know more of the Will of God;——To know what they muſt believe,——and how they muſt live, ſo that they may be happy when they die.

And

And certainly, they who have *Negroes* in Servitude, will find it the beſt way to ſecure their Fidelity ;—Firſt, to convince them, that their State of Bondage, even in a ſtrange Land, amongſt People who are governed by Laws, is far better than always to have lived in their own Country, where no Man can live in Safety, except a few lawleſs People, who kill or make Slaves of all whom they can overcome; whereas now they may live in Security, and have it in their own Power to come to the Knowlege of the true God, who will aſſuredly make them full Amends in the next World, for what they want or ſuffer in this, if they ſhall bear their Condition, in which his Providence hath placed them, with Patience, and obey his Commands.

And now if any thing in the following *Eſſay* ſhall be of Uſe, either to ſuch well-diſpoſed People as we have been ſpeaking of, or to any of the *Miſſionaries* ſent by the Society, or to thoſe who have called themſelves Chriſtians, tho, they have hitherto liv'd without Fear of what muſt come hereafter :——In a Word,—if it may ſerve in the leaſt Degree to inlarge the Kingdom of God, which we daily pray for :——Let *all the Praiſe be to Him*, for whoſe Glory it was undertaken, and who by the weakeſt Means can, when he pleaſes, do the greateſt Good.

All the Author deſires for himſelf is,——That he may have the Prayers of all ſuch as ſhall receive any Beneſit by theſe Papers ; and in return he will not forget to pray for them, *That we may one Day meet in the Paradiſe of God*, to praiſe Him to all Eternity.

BRITISH 26 JU78 MUSEUM

AN

AN ESSAY TOWARDS AN INSTRUCTION for *INDIANS.*

PART I.

Which is in order to Chriſtian Baptiſm.

DIALOGUE I.

Indian.

'WHY are you ſo earneſt in 'perſuading me to become a 'Chriſtian?'

Miſſionary. Becauſe I know for certain, that it is the only SURE Way to preſerve your from Miſery, and to make you happy both *here* and *hereafter.*

Ind. 'I ſhall be very thankful, if you will 'be ſo kind as to explain what you ſay con-'cerns me ſo very much.'

Miſſ. That I will moſt freely do: For my Heart's Deſire is, that all Perſons may have the ſame Knowlege of God, and his Will, as we Chriſtians have; and beſides, by inſtructing you, I myſelf ſhall be a very great Gainer.

Ind. 'I do not underſtand what you mean 'by that.'

Miſſ. I will tell you then: THE GREAT GOD, whom we Chriſtians worſhip, He who made the World, and all Things in it, and *in whoſe Hands our Breath and Life is**, and who would have all his Creatures to be happy,—He has promiſed an exceeding great Reward to all ſuch as ſhall endeavour to make *Him*, and His glorious *Perfections*, and His moſt gracious *Purpoſes*, known unto Men, eſpecially to ſuch unhappy People as you, who know not for what End you were *made*, and *ſent* into this World; who know not what *Duties* you owe to your Maker, nor on what *Conditions* He will keep you from Miſery, and make you for ever happy when you die.

Ind. 'Be pleaſed then to tell me what you 'know *more* than we do, concerning the God 'you worſhip; for we *know* and *believe*, that

* *Dan.* v. 23.

there

'there muſt be ſome GREAT POWER above 'us, who made us, and does *govern* all things 'here below.'

Miſſ. But we Chriſtians know much more of *that Great Power above*, than you, in your preſent State of Ignorance, can poſſibly do. We were indeed once as ignorant of Him (and of our moſt unhappy Condition on that account) as you now are; but *He* has been ſo good as to make *Himſelf* and his *Will* known to us, to our very great Comfort and Happineſs; and we cannot but deſire, that every one may be as happy as all true Chriſtians are in knowing their Maker's Will, and honouring Him, as reaſonable Creatures ought to do.

Ind. 'May I aſk you one thing?—Why 'did not that good Being, whom you call 'your God, make all this known to us as 'well as to you?'

Miſſ. I muſt tell you once for all, that we poor Creatures ought not to expect, that the GREAT GOD ſhould give us an Account of every thing he has thought fit to do*. It is enough for us to know for certain, that He is *good* and *juſt* in every thing he *does*, or *permits* to be done.——And be aſſured, that, ſooner or later, every Tongue ſhall confeſs, and every Soul acknowlege, the JUSTICE and EQUITY of God's Proceedings

* *Job* xxxiii. 13.

with Mankind.——At preſent it concerns you much more to know what we Chriſtians believe of God, and his Will, according to the Account which he himſelf hath given us.

Ind. 'This, Sir, is what I now deſire you 'to inſtruct me in.'

Miſſ. That I will moſt gladly do; for the Knowlege and Belief of God is the Foundation of all true Religion, and of the Happineſs of Men.

Firſt then, We know the God we ſerve to be the moſt perfect of all Beings; and that there is no other God beſide to be *feared*, *loved*, or *worſhiped*.

That it is he who *made* the World; and that he *preſerves*, and *governs*, and *orders* all things by his wonderful Wiſdom and Power.

That amongſt other Creatures he made *Man* to be Partaker of his Happineſs; in order to which, he gave him Reaſon, that he might *underſtand*, and *adore*, and *obey* his Maker.

And that Men might *know* him more perfectly, and *love* and *fear* him as they ought, he has given an Account of his Government of the World ever ſince he made it.——By which Account it appears,—That he is *Almighty*,——*i. e.* is able to do whatever he thinks fit:——That he is exceeding *Wiſe*, and

and *Good*, and *Juſt*; and therefore can *command* nothing but what is for our Advantage; and will moſt ſurely *reward* ſuch as *comply* with his Laws, and *puniſh* thoſe that diſobey them. We thereby alſo know, that he is a moſt *Holy* Being, and has ever been diſpleaſed with wicked Men. He is alſo moſt *kind* and *compaſſionate* to thoſe, who, having offended him, are truly ſorry for it, and return to their Duty:——That he *ſees* and *knows* all the Actions of Men, whether good or bad; and that even our very Thoughts are known to him:——That he not only knows things *paſt* and *preſent*, but even all things which ſhall ever happen *hereafter*:—*Laſtly*, That he is moſt *faithful* to his Word, ſo that whatever he has *promiſed*, he will moſt ſurely make good; and whatever he has *threatened*, he will as ſurely execute.

Ind. 'I confeſs this Account of the GREAT 'and GOOD GOD ſeems moſt agreeable to 'Reaſon; now you have put me upon con-'ſidering it ſo particularly.'

Miſſ. But there are other Truths of the greateſt Moment, which God has alſo in that Account made known to us, and which our Reaſon could never have clearly diſcovered; ſuch as theſe that follow:——That there will be another Life after this;—and that the true Happineſs or Miſery of Men will not be fully known till after they are dead.

Ind. 'Till after they are dead, Sir!——
'Why, do you Chriſtians really know what
'ſhall become of Men after they are dead?'

Miſſ. Yes, we do, and that moſt certainly.
—We know that this ſhort Life is only *a Life or State of Trial*, in order to change and mend our corrupt Nature, that we may be fit for a much better World when we die; and be for ever happy *there*, if we behave ourſelves as we ſhould do, while we live *here*.
—For GOD has made known to us, That after Death the Souls of all good People go to a Place of *Reſt*, and *Peace*, and *Happineſs*;
—and the Souls of wicked People to a Place of *Sorrow* and *Miſery*, there to remain till the End of this World, and the Day of Judgment.

Ind. 'Pray, what do you mean by the END
'OF THE WORLD, and by the DAY OF
'JUDGMENT?'

Miſſ. Why, God has aſſured us, that this World ſhall have an End;——that then *there will be a Reſurrection of the Dead, both of the Juſt and Unjuſt**, both of good and bad Men; that all who have ever lived ſhall then be raiſed to Life, and give an Account for whatever they have done in this World, whether Good or Evil:——And that ſuch as have done Good ſhall be made happy for ever;——and ſuch as have done Evil, that

* *Acts* xxiv. 15.

is,

is, have led wicked Lives, and have not repented in due time, ſhall be for ever miſerable.

Ind. 'Theſe indeed are Truths which we 'know nothing of; and if they be really 'true, it certainly concerns me, and every 'Man living, to think of them in good 'earneſt, and to order his Life accordingly. '——But let me aſk you,—Do all you 'Chriſtians know theſe things, and believe 'them to be true?'

Miſſ. It is at the Peril of their Souls, if they do not.——But I know why you aſk that Queſtion, and I promiſe to anſwer and ſatisfy you upon that Head hereafter.—— In the mean time, it is certainly your beſt and wiſeſt Way to take care of yourſelf, in an Affair of the higheſt Importance to you; and not to neglect this Opportunity, which God of his Mercy and Goodneſs gives you by me, of coming to the Knowlege of your Maker, and of the Duties you owe to him, to yourſelf, and to all others, leſt they ſhould be hereafter for ever hid from you, to your eternal Ruin and Deſtruction.

Ind. 'I hope I ſhall take your good Ad-'vice. But in the mean time will you give 'me Leave to aſk you,——How did God 'make theſe things known unto you Chri-'ſtians?'

Miſſ.

Miſſ. That you ſhall know in due time; for you cannot know all things at once.—— And theſe few Truths only I have told you, at this time, that you may know and conſider what you have to do;——that you may in good earneſt deſire to be further taught, and told how you may be for ever happy (if it is not your own Fault); and how you may avoid the Danger and Miſery which you and all Men are expoſed to, who are not very ſeriouſly concerned for their own Safety.—— For once and again I muſt aſſure you, as certain as there is a God, that you and every Man living ſhall be happy or miſerable when they die. *We therefore (knowing theſe things,——and that we muſt all appear before the Judgment-ſeat of God, and receive a Sentence according to what we have done in the Body, whether it be good or bad*.)* We, knowing theſe things, *endeavour to perſuade Men* to be afraid for themſelves, and to live an holy and virtuous Life *here*, ſo as to eſcape being miſerable *hereafter*.

What therefore I would recommend to you at preſent (for I would not overburden your Memory at once), is this:——That you would pray to God to give you an Heart diſpoſed to hearken to the Truth: For he has promiſed to enlighten the Underſtanding, and open the Hearts, of thoſe who humbly

* 2 *Cor.* v. 11.

and devoutly pray to him for his Direction and Aſſiſtance.

Ind. 'I hope I ſhall follow your Advice; 'and I believe I ſhall hardly forget the things 'you have told me.'

Miſſ. Farewel for the preſent; and may God keep you in this good Diſpoſition, and give you a teachable Temper; and for this Purpoſe join with me in the following Prayer.

The PRAYER.

INlarge thy Kingdom, O God, and deliver the World, from the Dominion and Tyranny of *Satan.*——Haſten the Time, which thy Spirit has foretold, when all Nations, whom thou haſt made, ſhall worſhip thee, and glorify thy Name.—— Bleſs the good Endeavours of thoſe who ſtrive to propagate the Truth, and prepare the Hearts of all Men to receive it.—To the Honour of thy Holy Name. *Amen.*

DIALOGUE II.

Of the Corruption of our Nature.

Indian.

'I AM come again, kind Sir, for your 'further Inſtruction. Your laſt Words 'have made me very thoughtful and uneaſy, 'when you told me with ſo much Earneſt-'neſs,——That HAPPINESS OR MISERY 'WILL BE THE CERTAIN PORTION OF 'EVERY ONE AFTER DEATH!

Miſſ. I told you nothing but the Truth; and I am not ſorry for your Uneaſineſs;—ſince *that* may prove in its Conſequence the greateſt Bleſſing of your Life.

Ind. 'I do not underſtand how that can 'be.'

Miſſ. But this you can eaſily underſtand, —*That they who are in Health, and think themſelves in no Danger, will not look out for a Phyſician and other Help; but they that are ſick, and ſenſible of their Diſeaſe, will be glad of Advice, and will be apt to follow it* *;—— when once you are ſenſible, that of yourſelf you are *an ignorant, helpleſs, ſinful Creature* †, incapable of either knowing or performing the Will of your Maker, or of reconciling

* *Matt.* ix. 12. † *Rev.* iii. 17.

yourſelf

yourſelf to him, whenever you have offended him.

Beſides, I muſt tell you another Truth, ——That the more you are afraid for yourſelf, the more will the Great God be diſpoſed to pity you, and to deliver you from the Danger you are juſtly afraid of*; and to enable you to attain the End for which you were made, and ſent into the World.

Ind. 'Will you be pleaſed to let me know 'what the End is for which God made us, 'and ſent us into the World?'

Miſſ. God made Man, that he might have a Creature upon Earth endued with Reaſon, and capable of adoring his Maker, and of imitating his Perfections; and fit to partake of his Bounty and Happineſs.

Ind. 'Pray what is the Happineſs you 'ſpeak of?'

Miſſ. It is the Happineſs of going to a Place of perfect *Knowlege*, *Goodneſs*, *Love*, *Joy*, and *Peace*, which is to laſt for ever.

As nothing is more deſirable than Life, nothing ſhould more forcibly work upon Human Nature, than the Hopes of Everlaſting Life.

Which Life God himſelf has ſet forth to us by all ſuch things as we are moſt commonly affected with:——As a CROWN,—a KINGDOM,——a TREASURE, and INHE-

* *Iſa.* lxvi. 2.

RITANCE

RITANCE *undefiled, that fadeth not away*; ——and a—STATE of everlaſting Joy and Pleaſure.

Ind. 'If God originally deſigned Men for 'this Happineſs, how came they to forfeit 'their Title to it?'

Miſſ. They do it by being guilty of *Sin*; that is,——by tranſgreſſing the Law which God has given them.

Ind. 'Has God given *us* any Law?'

Miſſ. Yes, ſurely.——He has given you and all Men *Reaſon*, which is inſtead of a written Law or Rule, by which *you* ought to live, and may, in ſome meaſure, know what is good, and what is evil; what will pleaſe, and what will diſpleaſe, an *holy*, *juſt*, and *good* God.

Ind. 'But it is too plain, that People do 'not always obſerve this Rule or Law.'

Miſſ. It is ſo, and *that is their Sin*, by which they diſpleaſe God, and debar themſelves of his greater Favours, and are in Danger of being miſerable, even beyond what they can imagine.

Ind. 'But is not this the Caſe of many 'Chriſtians, as well as of us?'

Miſſ. It is ſurely ſo,——and they muſt ſuffer ſeverely for it; God having given them plainer Rules, and greater Helps, to overcome and cure that *Corruption* of *Nature*, which is One great Occaſion of all the Wickedneſs which we ſee in the World. *Ind.*

Ind. 'Pray what do you mean by THE 'CORRUPTION OF OUR NATURE*?'

Miſſ. That I will now tell you;——and what by your own Reaſon and Experience you muſt acknowlege to be true.——By *the Corruption of Nature* we mean, a ſtrong Inclination to Evil, which we not only *ſee* and *blame* in other People, but very ſenſibly *feel* in ourſelves; that is,——ſomething within us, which often oppoſeth our Reaſon (and the other Laws which God has given us); ſo that we are often tempted and prevail'd upon, to do what our own Judgment condemns us for, at the Time of doing it.

Ind. 'This indeed is too plainly the Caſe. '——Men follow not their *Reaſon*, but their 'Paſſions, their *Inclinations*, and their own 'perverſe *Wills*; and which too often they 'have Cauſe to repent of.'

Miſſ. You cannot but have obſerved,——that this Inclination to Evil is often ſo violent, *that Men commit all Iniquity with Greedineſs*; and this is the Occaſion of all the Wickedneſs which we ſee and hear of;——All the *Cruelty*, the *Oppreſſion*, the *Pride*, the *Injuſtice*, the *Malice*, the *Covetouſneſs*, the *Lewdneſs*, the *Impurity*, *Murders*, *Drunken-*

* *It is our Religion which has firſt taught, That Man is born in Sin; no Sect of Philoſophers ever ſaid this, and therefore no Sect ever ſaid the Truth.*——*Monſ.* Paſcal's Religious Thoughts, *p.* 63.

neſs, and all other Sins, by which Men diſhonour their Maker and themſelves, and are a Plague to others; inſomuch that it is found neceſſary to have ſevere Laws made, even by Men, to hinder wicked People from hurting one another;——of which Laws there would be no Occaſion, if *Reaſon* had been ſufficient to *govern* Men; which ſad Experience ſhews it is not;—there being too many, whom no *Reaſon*, no *Advice*, no *Proſpect of Danger*, no *Hopes* of Happineſs, can keep from ruining themſelves and others.

Ind. 'I confeſs there is Truth in what you 'ſay.——But ſure this is not the Caſe of all 'People.'

Miſſ. I muſt tell you,—that the Wickedneſs of others ſhews us plainly what all Men are by Nature.—All Men have the Seeds of Evil within themſelves, which would ſpring up and appear upon every Temptation, if not hindered by ſomething more than their own Reaſon; and they that are not ſo wicked as others, may be thankful to a *Power above*, who reſtrains them.——And your own *Heart* and *Experience* muſt tell you, that ſuch as are not ſo wicked as theſe we have been ſpeaking of, are forced to ſtrive hard againſt the Temptations they meet with, before they can follow what their Reaſon tells them they ought to *do* or *avoid*;——that they are but too often unwilling to follow the LIGHT of

REASON, which God has given them; and too-too often make uſe of it only to *hurt* or *over-reach* one another,——All which ſhews, *that our Nature is ſtrangely corrupt*;——ſo that no Man can ſay he is free from Sin, or not guilty before God.

Ind. 'I muſt confeſs, indeed, that, ac-'cording to my beſt Underſtanding, there is 'Truth in every thing you have told me.'

Miſſ. Well then, let this Truth ſink deep into your Heart; for without the firm Belief of this, you will never have any true Notion of the *Goodneſs*, *Juſtice*, or *Mercy* of God to Men; nor will you ever know the Value of Chriſtianity.

Ind. 'But how Man, *the Creature of ſo* 'holy and good a God, ſhould come to have 'a Nature ſo *corrupt* and *diſordered*, and 'prone to Evil,—This, indeed, ſurpriſes 'me.'

Miſſ. Far be it from any Man to imagine, that a good and holy God, who hateth Sin, ſhould be the Cauſe of this Corruption of our Nature, and of the Evil it occaſions!—No,—He made Man at firſt *upright*, *holy*, *juſt*, and *good*, and capable of doing every thing that became a reaſonable Creature; but how he fell into this wretched and diſtempered Condition, you ſhall know in due time.

Ind. 'But ſince Sin and Wickedneſs are 'diſpleaſing to God, why does he ſuffer Sin 'and Sinners to be in the World?'

Miſſ. You do not conſider, that, all Men being Sinners, God muſt either ſuffer Sin to be in the World, or deſtroy the Sinners; that is, all the Race of Men.——But when you come to know the *Chriſtian Religion*, and what God has done to *cure* this great Diſorder of our Nature, you will find, that God can take Occaſion from the Sins of Men to diſplay the Greatneſs of his Mercy and Compaſſion for Sinners;—and you will have Reaſon to admire and adore his wonderful *Wiſdom*, and *Mercy*, and *Goodneſs*, to all ſuch as ſhall lay hold on his Offers of Grace,—— as well as dread his juſt Diſpleaſure againſt ſuch as deſpiſe his Mercy.

And this is One Reaſon, that I have taken ſo much Pains to convince you of the *Corruption of our Nature*, and of the Danger we are in on this Account, that you may have no Eaſe in your Mind, until you know how to be delivered from ſo bad a Bondage, and the Fears which ought to attend it.

There is another Danger, which we are all expoſed to, and which you ought to know;——and that is, the *Power* and *Malice* of *Evil Spirits*.

Ind. 'What do you mean by EVIL SPI-'RITS?'

Miſſ.

Miſſ. God has made known to us, that there are Creatures, both *good* and *bad*, which we call *Angels* or *Spirits*, and which are ever about us, though we do not ſee them, they having no Bodies, as we have.—— The *Good Spirits* are appointed by God, to take care of his Servants;——and the *Evil Spirits* are ſuch as have rebelled againſt their Maker, and, having utterly loſt his Favour, ſtrive to tempt Men to all manner of Wickedneſs, that they may be as miſerable as themſelves. —And through *their* Temptations the Wickedneſs of the World was grown ſo great,— that God was provoked at one time to drown all the People of the Earth, except ONE GOOD MAN, NOAH, and his HOUSHOLD *;—— and at another time, to deſtroy ſeveral great Towns, SODOM and GOMORRAH, with *Fire* from Heaven, *for the Wickedneſs of them that dwelt in them* †.

Ind. 'Theſe, indeed, are reaſonable Proofs 'of the Power which EVIL SPIRITS may 'have over wicked Men, and of the great 'Danger we are in of being ruin'd by it.'

Miſſ. But it is neceſſary, that you ſhould know theſe Things; for whoever is not a *Worſhiper* of the only true God, whom Chriſtians ſerve, is a *Slave* to theſe evil Spirits, and too often is a *Worſhiper* of them, tho' he does not know it.——When you conſider

* *Gen.* vi. 7, 8, *&c.* † *Gen.* xviii. 19.

theſe things, you will have Reaſon to be concerned and afraid for yourſelf.

Ind. 'And ſo indeed I ſhall be, if this is 'our Caſe.'

Miſſ. This is, in truth, the Caſe of every one who is ignorant of the true God, and of the Way of Salvation which he has revealed to his unhappy Creatures, the Way by which they may be prevented from ruining themſelves, and loſing that Happineſs which he has provided for ſuch as *love* and *obey* him.

Ind. 'I do moſt earneſtly intreat you, that 'at your Leiſure you would give me an Ac-'count of the Chriſtian Religion, which you 'ſay is the Way whereby God has reveal'd to 'ſave all Men from Ruin.'

Miſſ. That I will do, thro' the Favour of God, the next time we meet: In the mean while remember—what I aſſure you of,—— that this Life is the Time, in which you are to chuſe whether you will be happy or miſerable for ever; 'and that your Happineſs 'or Miſery will depend upon your embracing 'or rejecting the Offer now made you, by 'Almighty God, of becoming a Chriſtian.' You ought therefore to pray to the GREAT GOD, to enable you to lay hold of this Opportunity of being happy.

The

The PRAYER.

O GOD, the Fountain of all Wiſdom, I moſt humbly beſeech Thee to enlighten my Mind, that I may come to the Knowlege of thee, and of thy Goodneſs.——Give me a Serious, an Underſtanding, and a Religious Heart, that as I grow in Years, I may grow in Grace.——Bleſs all the Means of Salvation which Thou haſt afforded me, and *eſpecially this Inſtruction*, that it may ſink into my Heart, and bring forth in me the Fruit of Good Living, to the Honour and Praiſe of thy Holy Name. *Amen.*

DIALOGUE III.

The Proofs of the Chriſtian Religion.

Indian.

'I AM come again, Sir, to trouble you 'ſooner, I believe, than you expected. '——You ſaid, *that it was good for me, 'that I was in Fear for myſelf:* I cannot 'chuſe but be ſo, ſince you told me, "That "my Happineſs or Miſery will depend upon "my embracing or rejecting the Offer now "made me of becoming a Chriſtian."—I

'own

'own I am not ſatisfied with my preſent 'Condition;—I am convinc'd by my Rea-'ſon, as well as by what you told me, that 'we *were made to be an Honour to the Being 'that made us*, by living according to that 'Light and Reaſon which he hath given us. '——For my own part, I fear I have not 'done ſo; and if he ſhall be diſpleas'd with 'me, I know not how to help myſelf, or 'make my Mind eaſy.'

Miſſ. * Aſſure yourſelf, this is the Caſe of every thoughtful Perſon, who has no Knowlege of Chriſtianity.—And therefore our *Great* and *Good* Creator, in Compaſſion to thoſe unhappy Men, who labour under ſuch Doubts and Fears, has graciouſly pointed out the Way by which they may be freed from them; *viz.*—*By embracing the Chriſtian Religion.*

Ind. 'What does the Chriſtian Religion 'propoſe to us, to *cure* us of thoſe Fears?'

Miſſ. I will firſt tell you in ſhort, and afterwards explain myſelf more fully.—In the firſt place,——It will lead you to the Knowlege of the true God, the Maker of the World, and convince you of his great Love for his unhappy Creatures, and of his earneſt Endeavours to keep them from ruining themſelves.——It ſhews us alſo how we muſt anſwer the End for which God made us, and

* *Heb.* xii. 15.

ſent

ſent us into the World.——It ſets before us the miſerable Circumſtances into which we are ſunk by Nature, the Dangers we are liable to, and teaches us the Way to eſcape them.——It makes known to us thoſe Laws by which God will judge the World, that Men may order their Hearts and Lives accordingly. It ſhews us how we may be reſtored to the Favour of God;—it gives us all Rules neceſſary to make us happy when we die, and promiſes all neceſſary Aſſiſtance to obſerve thoſe Rules.——It directs us in the Courſe of our Lives, how we may obtain the Pardon of God, whenever we ſhall have been ſo unhappy as to have offended him by our Sins, which we are but too apt to do.——It aſſures us, *That God is a bountiful Rewarder of all ſuch as ſeek to pleaſe him**.——In ſhort,—*Chriſtianity* is the only Remedy to cure all the *Diſorders*, and *Dangers*, and *Miſeries*, which we are ſubject to in this Life; to ſupport us in the Hour of Death, and ſecure our Happineſs in the future State; in ſhort, it is the only ſure Means, where it is *ſeriouſly* embraced, of *correcting* and *reforming* this World, and leading Men to a better.

Ind. 'This is, Sir, a moſt deſirable Ac-
'count you have given me of the Chriſtian
'Religion.—Will you be pleaſed, as you pro-
'miſed, to explain theſe things more fully?'

* *Heb.* xi. 6.

Miſſ.

Miſſ. You muſt know then, that we are called Chriſtians, from profeſſing ourſelves to be the Diſciples and Followers of a moſt holy and divine Perſon JESUS CHRIST, who being the Son of God, was ſent by him from Heaven, to make his Will and gracious Purpoſes known unto Men.

In order to this,——He being a pure Spirit, it was neceſſary, that he ſhould take a Body like one of ours, that he might be ſeen by and converſe with Men.——He therefore ſubmitted to be born of a Woman, and He took the Soul and Body of a Man, and in that Nature He lived among Men, and made known to them the things which I have already mentioned to you.——Particularly, He gave them a clear Knowlege of their Maker; and by his moſt *perfect*, *innocent*, and *holy* Life, ſhew'd what an excellent Creature Man was, when he was firſt made, before he fell into Sin, and became prone to Evil, as he now is.

He aſſured them, that He came as a *Peace-maker* betwixt God and his rebellious Creatures, who by their Diſobedience had loſt his Favour, and forfeited the Happineſs he had prepared for them.

And in order to reconcile them to God, and to the Duty and Obedience which they owed to him, He brought them this moſt gracious Meſſage:——'That all ſuch as be-

'came

'came ſenſible of their Error and Miſery, 'and were willing to give themſelves up to 'the Son of God as their Lord and Saviour, 'ſhould thro' his Merits and Mediation re-'ceive a full and free Pardon for all their 'paſt Offences, be reſtored again to his Fa-'vour, and obtain that Happineſs which they 'had forfeited by their Offences.'

Ind. 'Theſe are indeed wonderful Proofs 'of the great Goodneſs of God.'

Miſſ. But then you are to know, that all ſuch as *deſpiſe* this ſurpriſing Goodneſs of God, are not only to be deprived of his Favour, but are to be puniſhed with *Torments* exquiſite beyond all we can now imagine. For you muſt never forget what I told you before, and what JESUS CHRIST has aſſured us of,——'That this ſhort Life is only a Paſ-'ſage to another, which is to laſt for ever;' and where every Man is to be *rewarded* or *puniſhed* according to his Behaviour in this World.

Ind. 'I have not forgot that.——But give 'me Leave, Sir, to aſk you one Queſtion:— 'How are you Chriſtians ſure,—that THIS 'EXTRAORDINARY PERSON was the SON OF 'GOD, and came from him with this Meſ-'ſage to Men?'

Miſſ. It is neceſſary, that every one who intends to be a Chriſtian, ſhould have the greateſt

greateſt Aſſurance of it; for on this Truth the Chriſtian Religion is founded.

You muſt know then, that this DIVINE PERSON, in order to give Men all poſſible Aſſurance, that he was what he declared himſelf to be,——perform'd before their Eyes ſuch wonderful Works, as ſhewed that in Him *dwelt all the Fulneſs of the* GODHEAD *bodily*.——For Example,——He healed all manner of *Sickneſs* and *Diſeaſes* with a Word of his Mouth.——He gave *Sight* to ſuch as *were born blind*.——To ſuch as were *dumb* and *deaf*, he gave the *Power of Speech* and *Hearing*;—and *He made the Lame to walk*. —He fed and ſatisfied the Hunger of *many Thouſands of People* more than once, with a few *Loaves* and ſmall *Fiſhes*, which they ſaw *multiplied* before their Eyes, ſo that *Thouſands* were at one time all *Eye-witneſſes* of this *Miracle*.——He commanded the *Winds*, the *Storms*, and the *Seas*, and they obeyed his Word.——He *raiſed to Life* thoſe that had for ſome time been dead.—He convinced thoſe with whom he converſed, that he knew the very Thoughts of their Hearts, which none but God can do.——Laſtly,——the great God himſelf did more than once, by a Voice from *Heaven*, declare,——*That he was his beloved Son; and commanded, that as ſuch he ſhould be heard and obeyed.*

Ind. 'Indeed theſe are moſt ſure Proofs, 'that THIS DIVINE PERSON was what he ſaid 'he was; and that whatever he taught muſt 'be true.'

Miſſ. But I have other Evidences to give you, in order to confirm your Faith or Belief in this *Divine Perſon*, and his *Meſſage*.——— Amongſt many other things, which He foretold his Followers, this ſtrange thing was one;—That notwithſtanding the wonderful Works which he had done before their Eyes, his Enemies would put him to Death; *but that within Three Days he would riſe again to Life*. —— Accordingly, after they had treated him with all the evil Uſage that *Spite* and *Malice* could invent, they did moſt barbarouſly *murder* and *crucify* him.——*And after Three Days he roſe again from the Dead*, and converſed with his Diſciples and Followers, ——with not leſs than *Five hundred* at one time, many of whom lived very long after, and bore Witneſs of his Reſurrection, at the Expence of their Lives.

Ind. 'I ſhould be glad to know ſome more 'Particulars relating to ſo *Divine*, *Holy*, and '*Wonderful* a *Perſon*.'

Miſſ. JESUS CHRIST, after having converſed with his Diſciples many Weeks, and in the Sight of many of them,———*He aſcended into Heaven*.——But, before his Departure from them, He promiſed them, that

He and *his Father* would ſend ANOTHER DIVINE PERSON (not in the Form or Faſhion of a Man, but) as a pure Spirit to *dwell in them*, to *guide* and *comfort*, to *inſpire* them with all Truths neceſſary to be known by them, and to enable them, for the Confirmation of ſuch Truths to Others, to do all ſuch mighty Works as he had done among them:—— According to which Promiſe, Ten Days after He had aſcended into Heaven, THAT DIVINE SPIRIT deſcended upon them after a moſt wonderful manner, and enabled them to underſtand and ſpeak all the Languages of the then known World, to which they went in order to carry thoſe good Tidings;—— whereby we, and many other Nations, were brought out of Error, Ignorance, and Darkneſs, into the clear Light and true Knowlege of *God*, and of *his Son Jeſus Chriſt*, and of *that Holy Spirit*, which enabled them to preach this joyful Doctrine to all the World: —That Chriſt has made our Peace with God, if we ſubmit to be governed by him, and by his Laws, and put our whole Truſt in him.

Ind. 'Well, Sir, you have given ſome 'Eaſe to my Mind.——*I believe*, that what 'this *Holy Perſon* ſaid muſt be certainly true; 'and I ſuppoſe all that know theſe Things, 'are Chriſtians.'

Miſſ.

Miſſ. Indeed they are not; and you will not wonder at it, when you conſider what it is that hinders People from being Chriſtians. —There are many who never think of their Maker, or what muſt become of them when they die.—Many indeed hear theſe things; but their Affections are ſo ſet upon this *World*, its *Pleaſures* and *Profits*, that they do not lay them ſeriouſly to Heart.—And too many are ſo fond of their own perverſe Ways, to which they have been long accuſtom'd, that they ſee not the Truth of what is propoſed to them.—Beſides all this,—the APOSTLES taught many things, which wicked People would not hear with Patience: For Example,—that *Murderers*, *Drunkards*, *Adulterers*, *Oppreſſors*, *covetous Perſons*, the *proud*, *malicious*, and *revengeful* People, *all Lovers of Pleaſures more than Lovers of God*, ———that all ſuch who were guilty of thoſe things, muſt forſake them, in order to become Chriſtians.

Ind. 'Well, Sir, I am convinced, that 'notwithſtanding the Proofs of the Truth 'of the Chriſtian Religion, there might be 'People who would not become Chriſtians. '——But I ſhould be very thankful, if you 'would let me know, how the Chriſtian Re'ligion did prevail at the time the Apoſtles 'of Chriſt made it known to all Nations?'

Miſſ. That you ſhall know when you come again to me.—In the mean while, forget not to beg of God to give you an Heart always diſpoſed to receive the Truth; which you may do in ſome ſuch ſhort Prayer as this following.

The PRAYER.

MErciful God, and Lover of Mankind, enlighten my Mind with ſaving Faith; enable me to withſtand the Temptations of the World, the Fleſh, and the Devil, and with a pure Heart to follow thee, the only true God, and thy only Son the Lord *Jeſus Chriſt*. *Amen*.

DIALOGUE IV.

The wonderful Succeſs and Progreſs of the Goſpel, when it was firſt preached to the World.

Indian.

'WHEN I left you laſt, Sir, you promiſed to let me know what followed the DESCENT or COMING *down* of that HOLY SPIRIT upon Chriſt's Apoſtles; and how the Chriſtian Religion was received in the World.'

Miſſ.

Miſſ. You muſt know then, that when this happened, there were People out of all Nations at *Jeruſalem*, the City to which they were come to worſhip the great God*.—— Now when all theſe heard the APOSTLES OF CHRIST (who before that time knew no Language but their own) declaring the wonderful Works of God, in the Language of every Nation then preſent, they were aſtoniſhed; and, being convinced that ſuch Men muſt have been divinely inſpired, they therefore gave heed to them, while they declared God's moſt gracious Purpoſes—of *Mercy*, *Pardon*, and *Happineſs*, to all ſuch as would *obey* the Meſſage he had ſent to them by his Son;——inſomuch that no leſs than THREE THOUSAND embraced the Chriſtian Religion that very Day, and FIVE THOUSAND more, immediately after; and theſe Converts became ſo many *Witneſſes* of theſe wonderful things to the ſeveral Nations from whence they came thither to worſhip.—After this, the Apoſtles went into all Nations, making known this joyful Meſſage of God to Men, 'That he would have all Men to be 'ſaved, and to come to the Knowlege of 'the Truth, or the Chriſtian Faith;'—that he was ready to be reconciled to all ſuch as had *offended* him; and that he would make them *happy* for ever, if they would be per-

* *Acts* ii.

ſuaded to *forſake* their evil Ways, believe in Jeſus Chriſt, and be *governed* by ſuch Rules as He had given them.——So that, in all Nations, all ſuch Perſons as were truly concerned for themſelves, and diſpoſed to receive the Truth, became Chriſtians; and very great was their Number every-where.—— And indeed Chriſt himſelf foretold it would be ſo;——though at that time it ſeem'd the moſt unlikely thing in the World,——that all Nations ſhould receive a Religion oppoſed by their RULERS and PHILOSOPHERS, upon the Preaching of *a few* POOR STRANGERS, who had no worldly *Power*, *Riches*, or *Learning*, to induce People to *believe* and *follow* them; and who at the ſame time required all Men to forſake the *Cuſtoms* and *Religion* of their Forefathers, to embrace the Salvation propoſed by this divine Meſſenger Jeſus—— to reſtrain their Appetites, and govern their Paſſions,——to leave their impious ways of living,——and to lead ſober, honeſt, and good Lives, and to ſuffer Death, rather than deny the Truths they told them:———Now does not the *miraculous Succeſs* they met with in propagating ſuch a Religion under ſuch Circumſtances, demonſtrate it to be the Work of the GREAT GOD?

Ind. 'Pray will you inform me how I may 'be ſure that theſe MIRACLES were per-'formed by the APOSTLES of Chriſt?'

Miſſ.

Miſſ. The MIRACLES recorded in the *New Teſtament* recommend themſelves to our Belief upon many Accounts.

They were wrought by Perſons who appealed to God, and declared *beforehand* that they *would* perform them.

They were performed in a *publick* Manner, and by Perſons known to be of a low Condition, deſtitute of *Great Friends* and *powerful Patrons.*

They were wrought in a learned Age, before *Enemies*, or *Unbelievers*, who were not eaſily to be impoſed upon, or deceived.

The Writers of the New Teſtament, when they relate the Miracles, often name the *Time*, the *Place*, the *Occaſion*, the *Diſeaſes*, that were removed, the *Perſons* healed or raiſed from the Dead, the *Perſons* who were preſent, and the Things that were ſaid and done, by *Friends* and *Foes* on the Occaſion, giving Men a fair Opportunity to enquire into the Facts, and to diſprove them, if they were able.

Theſe MIRACLES were wrought for no worldly Advantage, but, on the contrary, ſubjected the APOSTLES of our bleſſed Lord to many *Injuries*, *Afflictions*, *Perſecutions* and cruel *Deaths.*

They were wrought in Confirmation of Doctrines good and uſeful to Mankind, and were

were intended to deſtroy, All *Atheiſm*, *Idolatry*, *Prophaneneſs*, and *Immorality*.

They prevailed upon many People to quit the Religion in which they had been educated.—To forego *Eaſe* and *Pleaſure*, and *worldly* Conveniencies, and to leave their *Friends*, *Relations* and *Country*, and to ſuffer all kinds of Temporal Evils, and often the Loſs of Life itſelf.

Theſe *Miracles* were likewiſe atteſted by proper Witneſſes.—The *Diſciples* of Chriſt *ſaw* the Miracles of their *Maſter*, and *died* in Confirmation of the Truth of *them*, particularly of his RESURRECTION from the Dead.

They were *foretold* Ages before by the PROPHETS, and they were *ſuch* Miracles as the *Jews* expected, and had Reaſon to expect from their MESSIAH, when he did appear.

Laſtly, The *Perſons* whoſe Miracles are recorded in the Goſpel, *foretold* many Events, ſome of which did not come to paſs till a conſiderable time after the Books of the New Teſtament were written, and the Writers themſelves were dead.——And this is a ſtill ſtronger Confirmation of the Truth and Certainty of the Miracles related in thoſe Books.

Ind. 'Pray, Sir, what became of theſe 'APOSTLES after this?'

Miſſ. As they had taught all others to ſuffer Death,

Death, rather than deny the Truths which they had received from God *by Jeſus Chriſt*, ſo moſt of them laid down their Lives for thoſe Truths they had preached.——But, before they ſuffered, they appointed *others* to ſucceed them in publiſhing theſe Truths to all Nations;—by which Chriſtianity has continued unto this Day;—and we are aſſured by Chriſt himſelf, will continue unto the World's End.——And a very great Change for the better has been made in all Nations where it has been received.

Ind. 'You will oblige me, if you will let 'me know in what the World is become bet-'ter by this Religion?'

Miſſ. In the firſt place, it gave the thoughtful and penitent Satisfaction how their Sins might be forgiven, and their Perſons accepted and ſaved by a righteous and holy God——they who then embraced the Chriſtian Religion profeſſed, *that they were Strangers in this World*, and therefore looked upon this Life only as a Journey to a much better, which they expected after Death.———This made them content with any Condition, which God ſhould think fit to place them in.——This kept them from being covetous, or over-much concerned for the things of this World;—they believed, that if they were *poor*, or in *Miſery*, God would abundantly make up in the *next* Life, what was wanting,

or

or they had ſuffered *in this.*———Their great Rule given them by Chriſt was this, ———'THAT THEY SHOULD DEAL WITH 'ALL OTHERS, AS THEY THEMSELVES 'WOULD DESIRE TO BE DEALT WITH.'——— This made them very *juſt* in all their Actions, ———and careful not to *wrong* or *oppreſs* any Perſon.—*Defrauding*, *Cheating*, and *Lying*, were not ſo much as known among them.———Their Religion obliged them to be at Peace with all Men as much as poſſible. ——So that *Quarrels*, and *Wars*, and *Murders*, they utterly abhorred.—On the contrary, they were *kind* and *compaſſionate* even to their Enemies;———never returning Evil for Evil. They had always a tender Compaſſion for ſuch as were in Want, or in Miſery;——*Cloathing the Naked*, *feeding the Hungry*, and *lodging the Stranger*, according to their Ability.———As to themſelves, they were exceeding *ſober* and *temperate*, not given to *Gluttony* or *Drunkenneſs*, which they knew God would be highly diſpleaſed with. ———They were *chaſte* and *modeſt*, both Men and Women; all kept ſtrictly to their own Wives and Huſbands, as God had appointed, who had declared, that no *Adulterer* or *Whoremonger* muſt hope for Heaven or Happineſs.———And then in their ſtricteſt Conformity to theſe Rules of Uprightneſs, they humbly acknowleged their many Failings,

ings, and great Unworthineſs; and——— Laſtly,—they ſuffered all manner of Torments, and even Death itſelf, rather than they would renounce the Religion which they had embraced, on a full Conviction, that it came from God.

Ind. 'Indeed, Sir, this is a moſt wonderful Account of thoſe who firſt profeſſed the Chriſtian Religion.—One cannot ſurely imagine, that ſuch good Men ſhould have any Enemies.'

Miſſ. But indeed they had, and very many;——for thoſe EVIL SPIRITS, which I told you of before, tempted all Sorts of wicked People to deſtroy them, and their Religion, if poſſible; and would certainly have done it, but that the great and all-powerful God hindered it;——— and cauſed, that *the more it was perſecuted, the more it increaſed.*——— All ſuch as had been brought up in any other Religion, became their mortal Enemies, eſpecially ſuch as worſhiped *Idols*, *falſe Gods*, or *evil Spirits*, which the greateſt Part of the World then did, and too many do to this Day.———Beſide theſe, Men of wicked Lives hated and perſecuted thoſe who profeſſed the Chriſtian Religion, becauſe they declared, that God would moſt ſurely call them to an Account, and adjudge them to a Miſery that would never end, if

they did not forſake their Sins, and lead better Lives.

On theſe, and on many other Accounts, Chriſtians were every-where perſecuted, and vaſt Numbers were moſt barbarouſly murdered; which grievous Sufferings they patiently endured, in a full Aſſurance of a better Life, which God, who cannot deceive them, had promiſed.

Ind. 'Pray, Sir, are Chriſtians ſtill uſed 'after this cruel manner?'

Miſſ. No:———For in time the KINGS and PRINCES of the World became Chriſtians; and, when they favoured and protected that Religion, their Subjects followed their Example, tho' it was not always in order to ſave their Souls, but for other unworthy and worldly Ends.———And it was then, that many began to call themſelves Chriſtians, who in their Hearts and Lives were far from being ſuch:———By which *Chriſtianity* became extremely corrupted, and Men outwardly profeſſed the Chriſtian Religion, at the ſame time as they lived in thoſe Sins, which it forbids on pain of Damnation.

Notwithſtanding this, the Chriſtian Religion, where it is truly profeſſed, is ſtill the ſame; and is the only Method of reſtoring Men to the Favour of God, and bringing them to the Happineſs which we all wiſh to enjoy. We

We have the ſame juſt and holy God to worſhip, that thoſe *firſt Chriſtians* had; a God who loveth the *Good* and *Pious*, and *hateth* the *Wicked*; who will moſt ſurely call all Men to an Account, judge them according to their Works, and reward or puniſh them as they have deſerved.———And we have the ſame Jeſus for a Saviour, who is able to ſave us to the uttermoſt;——ſo that every Man, who has any Concern for himſelf, and would eſcape the Anger of an offended God, will not only be a Chriſtian in Name, but in good earneſt will live as a true Chriſtian ought.

Ind. 'I moſt heartily thank you, Sir, for 'this Account you have given me of the 'Chriſtian Religion.—Now one would hope, 'that, if our People knew theſe things, they 'might be prevailed on to become Chri-'ſtians as eaſily as thoſe Nations were, who 'firſt embraced Chriſtianity.'

Miſſ. We may wiſh and pray for this;——but there are ſome Reaſons, which you may know hereafter, that we fear may, for the preſent, hinder ſo general a Converſion and Bleſſing to your People; but a Time will certainly come, when you will all know and worſhip the true God, the Maker of Heaven and Earth, *and* HIS ONLY SON, *whom he has ordained to be the Judge of the Living and Dead.*———In the mean while, take you

care for yourſelf, and beg of God that you may not loſe the Favour which is offered you at this Time by me, one of his unworthy Servants.

Ind. 'I hope I ſhall do ſo, and ſhall not 'forget what you have ſaid to me, at this 'time.——And I believe I ſhall very ſoon 'wait on you again for your *further* In'ſtruction.'

Miſſ. In the mean time join with me in the following Prayer.

The PRAYER.

O LORD Jeſus Chriſt, who at thy firſt coming didſt ſend thy Meſſenger *John the Baptiſt* to prepare thy Way before thee, grant that the Miniſters of thy holy Word may likewiſe ſo prepare and make ready thy Way, by turning the Hearts of the Diſobedient to the Wiſdom of the Juſt;——that at thy ſecond coming to judge the World, we may be found an acceptable People in thy Sight, who liveſt and reigneſt with the Father, and the Holy Spirit, ever one God, World without End. *Amen.*

DIALOGUE V.

Objections againſt the bad Lives of Chriſtians anſwered.

Miſſionary.

I Expected, as you promiſed, to have ſeen you ſooner. Has any thing extraordinary hindered you from coming to be further inſtructed?

Indian. 'Why, truly, Sir, ſince I was 'with you, I have met with ſuch Diſcou-'ragements as have given me great Doubts 'and Scruples, and had almoſt made me re-'ſolve againſt troubling you any more.'

Miſſ. I ſhall be exceeding ſorry, if any thing ſhould make you do yourſelf ſo great an Injury.—Pray, what are the *Diſcouragements* you have met with?

Ind. 'I will tell you the Truth.—After I 'had parted with you, upon what you had 'ſaid to me, I told our People, that I had 'ſome Thoughts of becoming a Chriſtian; 'for that I had met with one who had con-'vinced me, that my Condition at preſent 'was not ſo ſafe as I imagined, and that I 'ſhould certainly loſe the greateſt Happineſs 'which the Heart of Man can deſire, if I re-

'fuſed, now it was offered me, to be inſtruc-
'ted in the Knowlege of myſelf, and of the
'true God, and how to live and die in his
'Favour.—I told them alſo, that you aſſured
'me, from the Mouth of God himſelf, that
'every Man after Death will certainly be
'happy or miſerable for ever; this ſhort
'Life of ours being only a Time of Trial,
'and a Paſſage to a State of Happineſs and
'Miſery, which is to laſt for ever.—I told
'them moreover,—that Chriſtians were aſ-
'ſured, *that God had appointed a Day in*
'*which he would judge moſt righteouſly, even*
'*all that have ever lived in this World*;—
'*And that ſuch as had ſerved and obeyed God,*
'*would be happy for ever*; *and ſuch as had*
'*led wicked Lives, and did not repent of and*
'*amend them, ſhould be puniſhed with ever-*
'*laſting Fire*:—And that, in order to this
'great Account and Judgment, God has
'given us, and all Men, *Reaſon*, whereby to
'know Good from Evil, that they might
'chuſe the one, and refuſe the other:—But
'that, beſide this, he had given unto Chri-
'ſtians, by HIS OWN SON ſent from Heaven,
'a Revelation of his Will, which if they em-
'brace, and, according to that Revelation, if
'they repent of their Sins, and believe in this
'Son of God; and walk according to the
'holy Rules he has given them, they ſhall be
'made Partakers of Happineſs with him for
'ever.

'ever.—Then I told them, that, for my own 'part, I was perſuaded of the Truth of all 'this; which I thought then all Chriſtians 'believed as ſurely as any thing they ſee with 'their Eyes.'

Miſſ. And ſo, I aſſure you, all *true Chriſtians* do. But what did they ſay againſt your Purpoſe of becoming a Chriſtian?

Ind. 'Tho' I am almoſt afraid to tell you, 'yet I muſt do it, both to eaſe my Mind, 'and to know whether any thing can be ſaid 'to their Objections.

'In the Firſt place, they made a Jeſt of 'my Purpoſe;—but I told them, that if what 'I had been taught was true, as I did believe 'it was, it concerned me ſo much, that I 'ſhould not be laughed out of my Inten-'tion.

'Then they told me plainly,—The Chri-'ſtians would have you believe what they do 'not believe themſelves.—For is it likely, 'that People, who are fully perſuaded of 'ſuch things as they tell you, would lead 'ſuch Lives as they commonly do?—What, 'ſaid they, does it ſignify to know the God 'which they worſhip, and the good Rules 'he has given them, if thoſe Rules are not 'able to make them better than other Peo-'ple?—Are they not as careleſs, as if they 'were ſure that nothing is to be feared or 'hoped for after this Life?—You may be

'certain, that if Chriſtians did really believe 'what they told you, there would not be a 'wicked Man among them;—and yet many 'of them are as bad, if not worſe, than thoſe 'who know nothing of the Religion they 'pretend to, or of the *Happineſs* or *Miſery* 'they ſpeak of.—Are not the ſame Wicked-'neſſes ſeen among them, as among the worſt 'of us?—They make no Conſcience to *cheat* 'and *defraud* even one another:—And where 'they have Power, they *oppreſs* without Pity. '—*Whoredom* and *Drunkenneſs*, *Falſeneſs* and '*Deceit*, *Lying*, *Curſing*, and *Swearing*, and 'calling upon the God they worſhip to *damn* 'each other, upon every fooliſh Occaſion;—'Theſe and many others are the Crimes 'common among theſe very People, who 'tell you, that the Great God will call all 'Men to an Account, and reward or puniſh 'them according to their Works.—Can you 'think, that they themſelves believe this?'

Miſſ. Well, what Anſwer did you give them?

Ind. 'Why, indeed, I gave them no An-'ſwer.—I conſidered, that what they ſaid 'had too much Truth in it; and I held my 'Peace, and doubted with myſelf, whether 'I ſhould trouble you any more or not.'

Miſſ. I hope, however, that you will change your Mind, when you have heard what we have to ſay to theſe Objections.

In

In the Firſt place, all good Chriſtians know this, and are grieved to ſee how much the Chriſtian Religion muſt ſuffer by the bad Lives of ſuch People, by whoſe evil Doings, the Name of God and of Chriſt is blaſphemed.

However, ſuffer not yourſelf to be too ſoon diſcouraged:—Nor judge of our Religion by the diſorderly Lives of theſe People you have mentioned;—for aſſure yourſelf, that all are not true Chriſtians who go under that Name.—There are too many who live in a ſhameful Ignorance both of the *Truths* and *Duties* of Chriſtianity; and will not be at any Pains to conſider the Religion they profeſs, nor the ſad Danger they themſelves are in.—And many there are, who have been inſtructed in the Way that leads to everlaſting Happineſs; but the *Cares* of this World, the *Deceitfulneſs* of Riches, or the *Love* of worldly Pleaſures, have blotted the Remembrance of the Truths they had learned out of their Minds.—Nay, there are too many, who even ſtrive to forget ſuch Truths, becauſe they condemn their ungodly Lives.—They therefore endeavour to caſt off all Fear of God, and provoke him to give them up to a Mind void of Judgment, to commit all Iniquity with Greedineſs.

Laſtly,—*Many profeſs to know God, but in their Works do deny him.*—Theſe, and all ſuch as

as theſe, are an Abomination in the Sight of God, and a Grief to all true Chriſtians.

Ind. 'But you know, Sir, that theſe will 'take it ill, if they are not called *Chriſtians.*'

Miſſ. They will ſo; but that is, becauſe they think it a Name of *Credit* and *Reſpect* in the Place where they live; and they content themſelves with the Name, without thinking ſeriouſly, what it is to be a Chriſtian.

Ind. 'Since ſo many go under the Name 'of *Chriſtians*, and are not ſuch, how ſhall 'we know who are true Chriſtians?'

Miſſ. The God whom Chriſtians worſhip hath given them a Rule, by which every one may know who are true Chriſtians.—The Rule is this:——'LET EVERY ONE THAT 'NAMETH THE NAME OF CHRIST, DEPART 'FROM INIQUITY*.' Whoever does not do ſo, is no true Chriſtian in the Account of God;—and they, and they only, are true Chriſtians, who not only *believe* the Truths, but alſo *obey* the Laws, of the Chriſtian Religion:———That is, ſuch as *love* the God that made them with all their Hearts, and *fear* to diſpleaſe and offend him; who *love*, *obey*, and *truſt in* Jeſus Chriſt his *Son*, their *Saviour* and their *Lord*; and bring forth the Fruits of the *Holy Ghoſt* in all Kinds of Goodneſs, Righteouſneſs and Truth;———and laſtly, ſuch as, having always a Conſcience

* 2 *Tim.* ii. 19.

void of Offence towards God and Men, dare not for all the World be guilty of thoſe Vices which you juſt now mentioned.

But then, that you may not be offended with the Infirmities, Faults, and Failings, of thoſe that are even *good* Chriſtians, you muſt remember what I have already often told you, concerning the Weakneſs and Corruption of human Nature. For the beſt of Chriſtians are Men of like Paſſions with others, and may, thro' the Weakneſs of their Nature, or for want of Conſideration, be ſometimes overtaken in a Fault, of which they afterwards truly repent.———But a true Chriſtian will not, cannot *live* or *continue* in any *known* Sin, or bad Way of Life.

Ind. 'Pray then, good Sir, what Anſwer 'ſhall I give to our People, who, to be ſure, 'will endeavour to diſſuade me again from 'hearkening to your Inſtructions, by ſuch 'Arguments as I have already mentioned?'

Miſſ. Aſk them, Whether THE GREAT GOD has not given every one of them *Reaſon* and *Underſtanding*, in order to judge betwixt Good and Evil?———Surely they will not ſay, that *Reaſon, the good Gift of God*, is in fault, when many of their own People do ſuch wicked things as their Reaſon forbids and condemns. No more ought they to blame the Chriſtian Religion, becauſe ſome

that

that call themſelves *Chriſtians* lead ſuch Lives as are a Reproach to Chriſtianity.

Ind. 'It may be, they will tell me, That 'if neither *Reaſon*, nor *Chriſtianity*, can keep 'People from being wicked, I need not be 'at the Pains of learning the Chriſtian Reli-'gion, or hearkening to Reaſon.'

Miſſ. Well then, I will ſhew you in a few Words, that of all Means the Chriſtian Religion is moſt likely (*even better than Reaſon itſelf ever can be in its preſent State*) to make Men wiſe and good, unto their Salvation and Happineſs.

1*ſt*, Your Nature is corrupt, and prone to Evil; and Experience convinces you, that your Reaſon alone cannot mend and cure this Corruption:———But the Chriſtian Religion, where it is ſincerely embraced, will moſt ſurely do this.

2*dly*, Your Reaſon will indeed accuſe and condemn you when you do amiſs, but cannot give you any certain Aſſurance of God's Pardon:——But the *Chriſtian Religion* will ſhew you a ſure Way to be *forgiven*, and *reſtored* to the Favour of your Maker, whenever you have offended him.

3*dly*, We are but too apt to think every thing very reaſonable to which we have a great Inclination; and this is the Occaſion of very much *Evil* and *Miſchief* in the World, when

when Men make *their own Will* the *Meaſure* of what they ought to do;——but the Chriſtian Religion, and that only, will inform you what is right in the Sight of God, and what you muſt do on pain of his moſt ſevere Diſpleaſure.

Laſtly, Your Reaſon cannot inform you what will become of you when you die;——but the Chriſtian Religion can aſſure you, as I have ſhewn you already, that ſuch as live according to the Rules of that Religion will be happy for ever;—and that ſuch as do not ſo ſhall be moſt unhappy and miſerable;—and this will be a very powerful Means of obliging you to live as becomes a good Chriſtian.

Ind. 'Sir, I do moſt heartily thank you. '——You have given me great Eaſe of 'Mind;——and I hope I ſhall meet with 'no more ſuch Diſcouragements from hear-'ing your Inſtructions.——But ſome few 'things I have to aſk you, for the Confirm-'ation of the Truths I am to believe.'

Miſſ. Come when you will, I ſhall be ready to inſtruct you. And may God bleſs my Endeavours with Succeſs;—and do you pray for yourſelf in the following Words.

The PRAYER.

LORD, the Frailty of Man without thee, cannot but fall:——In all Temptations, therefore, I beſeech thee to ſuccour me, that no

no Sin may ever get the Dominion over me; ——Give me a ſalutary Dread of the Corruption of my own Heart;—Make me truly ſenſible of the End of Sin, and mindful of my own Infirmities;——Make me afraid of thy Judgments, and give me Grace and Strength to break my Bonds;——Correct me in Mercy when I go aſtray;——Make me ever mindful of my latter End, and fix in my Heart a lively Senſe of the Happineſs and Miſery of the World to come. *Amen.*

DIALOGUE VI.

The Holy Scriptures both Neceſſary and Sufficient for the Salvation of Men.

Indian.

'YOU have convinced me, Sir,—— 'that our Reaſon alone is not ſuffi- 'cient to make known to us the things which 'you ſay are moſt ſurely believed among 'Chriſtians:——That *Reaſon* cannot tell us '—with what *Worſhip* the Great God will be 'pleaſed,——nor give us any Certainty of 'the *Happineſs* or *Miſery* of the Life to 'come;——which, to be ſure, makes Men 'leſs concerned how they lead their Lives here,

'here.——You have told me, and I am 'convinced of it, that our Reaſon alone can-'not aſſure us *upon what Terms* the GREAT 'GOD will *pardon* us, when we have offended 'him, as all Men are apt to do; and we all 'know and feel, how hard it is even to fol-'low what our Reaſon tells us we ought to 'do.——*Of what Uſe then is Reaſon to us?*'

Miſſ. Of very great Uſe moſt certainly. ——It will keep you from being impoſed upon, when any thing is propoſed to your Belief, as coming from God;——you will be able to judge whether you have ſufficient Proof to receive it as ſuch;——and then, if you find you have, your Reaſon will convince you, that it muſt be neceſſary for your Happineſs, becauſe a God of Truth and Goodneſs cannot deceive his Creatures, or require any thing of them but what muſt neceſſarily be for their Good.

Ind. 'It is on this very Account, Sir, I 'am now come to you, not only to learn 'from you, by what other Ways God has 'made his Will known unto Chriſtians; but 'to inquire, whether thoſe Ways be ſuch as 'no Man of common Senſe and Reaſon 'ought to call in queſtion.'

Miſſ. I hope I ſhall give you all the Satisfaction in thoſe things, that unprejudic'd Reaſon can deſire.——You will remember then what I told you before,——That the

Great God, in Compaſſion to his poor bewildered Creatures, ſent his own Son to let them know how far they were departed from the Ways of Reaſon and Truth; and that they would be for ever miſerable, if they did not return to the Duty they ow'd their Maker: ——And, laſtly, that *God was in Chriſt reconciling the World unto himſelf*, and would pardon Mankind upon Condition of their *Faith* in him, their *Repentance* and *future Obedience*.——I told you alſo, that he gave them ſuch Evidences, that this Meſſage came from God, as could not be juſtly call'd in queſtion by any Man, and, among the reſt, this very extraordinary one: —— He declared, and his Enemies knew it,——*They will put me to Death, and after Three Days I will riſe again from the Dead*; which alſo came exactly to paſs.

Ind. 'I do remember all this.——But how 'can you be ſure that this was really ſo, it 'being ſo very long ſince theſe things were 'done?'

Miſſ. You yourſelf ſhall judge.——You muſt know then, THAT DIVINE PERSON, when he was on Earth, appointed ſeveral *Perſons* to be *Witneſſes* of every thing which he *did*, *ſaid*, *taught*, or *ſuffered*;——and that the moſt neceſſary of theſe things were put in Writing, and publiſhed by ſome of them, even at the time when great Numbers were alive,

alive, who had been Witneſſes of his Words and Actions, and while his Enemies, who had put him to Death, were alſo alive; and yet no one charged them with having written any thing that was not true.——Now, *theſe Writings* we call THE HOLY SCRIPTURES OF THE NEW TESTAMENT.

Ind. 'But how are you ſure, that theſe 'People did ſet down in Writing that Meſ-'ſage of God to Men, and all other things, 'juſt as THAT DIVINE PERSON had done 'and told them?'

Miſſ. We are well aſſured they did ſo; becauſe they were directed and aſſiſted to write thoſe things by God himſelf, *who bore them Witneſs, by Signs, and Wonders, and Miracles, and other Gifts of the Holy Spirit, that he was with them**.——And they were themſelves ſo well convinced of the Truth of what they had written, and what they taught, that they choſe to ſuffer any Death, rather than be ſilent, or deny what they had *ſeen* with their *Eyes*, and *heard* with their *Ears*.

Ind. 'Pardon me for aſking you one Que-'ſtion more:———How can you be aſſured, 'that thoſe Writings, which you now have, 'and call the Holy Scriptures of the NEW 'TESTAMENT, are the very ſame which 'thoſe Perſons who converſed with Chriſt,

* *Heb.* ii. 4.

'did then write? May not they have been 'altered ſince that time?'

Miſſ. We have this Aſſurance, that they are the very ſame, and that they have not been altered:——THOSE WRITINGS were *copied* at that time by many Chriſtians, and *carried* with them into divers Countries, and diſtant Nations, which had no Knowlege one of another, and were put into their ſeveral Languages; and they all continue to be the ſame in *Subſtance*, where-ever they are found, to this Day.

And that theſe *Facts* were ſo as they are reported to us, we have the credible Relation of thoſe who were EYE-WITNESSES of them, and who approved themſelves to be faithful *Hiſtorians*, *Lovers of Truth*, even where it ſhewed their own great Weakneſſes;——delivering all things plainly and naturally, without any the leaſt Appearance of Diſguiſe.——They mention *theſe Facts* with all the Circumſtances of *Time* and *Place*, and ſo ſoon after the Death of their LORD and MASTER JESUS CHRIST, that if they had not been exactly true, would have been *then* contradicted:——*They* publiſhed theſe Relations in the Country, where theſe mighty *Wonders* and *Miracles* were performed; and at a time when their very Profeſſion lay under the ſevereſt Reproach;—when *they* were ſo far from

from even the remoteſt Proſpect of Advantage, that they were ſure of *Perſecution*, and an ignominious and cruel *Death*; which they might have *avoided*, if they could have prevailed upon themſelves to be *ſilent*, or even *prevaricated* in the leaſt degree.———The *Commands* they preſcribed were *contrary* to the prevailing *Paſſions* and corrupt *Affections* of Mankind;——the *Rewards* they promiſed were, for the moſt part, to be *enjoyed* in another World, and therefore would not have prevail'ed much, without the ſtrongeſt Evidence of their being *divine*:—And yet this GOSPEL OF SALVATION was *received* and *believed* by the World,———though it was preach'd at firſt by *mean Inſtruments*, and, for the moſt part, *unlearned Men*, who had neither *Eloquence* to recommend,———*Power* to force, or *Riches* to bribe their Followers.———And what could all this be aſcribed to, but to the mere *Truth* and *Evidence* of its Divinity, and to the mighty *Power* of God?

Beſide all this,—from that very time to this, there was alſo ONE DAY IN SEVEN appointed, and very ſtrictly obſerved by Chriſtians, on purpoſe, amongſt other things, to read theſe *Scriptures* in public, and to keep up the *Memory* of theſe things which I have told you of; ſo that if any body had attempted to *add* or *alter* any thing of Mo-

ment, it would have immediately been taken notice of by all good Chriſtians.

Ind. 'Indeed, Sir, a Man muſt be very 'unwilling to believe theſe things, who will 'not be ſatisfied with this Account of the 'Truth of theſe Writings; eſpecially, if 'they contain nothing but what is highly 'worthy of the Great God to command his 'reaſonable Creatures.'

Miſſ. That you will be convinced of, when you come to know what he has commanded them to believe and do.

Ind. 'But is it true, Sir, that Chriſtians 'themſelves are not agreed about them?'

Miſſ. Pray, conſider,—that as long as Men have *corrupt Hearts*, and different *Capacities*, and *Inclinations*, and *Intereſts*, they will *differ* with one another, not only in what concerns Chriſtianity, but in all other Matters.——But aſſure yourſelf,—that all Chriſtians are agreed in theſe neceſſary things;—That theſe Scriptures are the very WORD and WILL of God, being the Revelation of His Holy Spirit.

Ind. 'In what is it then that they differ 'among themſelves?'

Miſſ. Some *differ* about *Words* only, and often about Matters of no great Moment.—Many are of a contentious Spirit, and exerciſe their Wits about *fooliſh Queſtions, which miniſter*

*miniſter Strife**, rather than the Deſign of God in his Word, which is to ſave us from Ruin.—Many take upon them to be *Teachers of others, without underſtanding what they ſay, or whereof they affirm*†.—Many will *expound* the Scriptures as will ſuit beſt with their own private Opinions, or corrupt Ways, inventing Ways of ſerving God, which he has not commanded.—And, laſtly, too many are brought up in groſs Ignorance, and either are not permitted, or will not be at the Pains, to ſee and know the Truths which concern their Salvation.—Theſe and many ſuch are the Cauſes of Chriſtians differing amongſt themſelves.—But be aſſured of this,—that an All-wiſe and Good God can make *theſe very Differences* ſerve moſt bleſſed Ends; *his Glory*, and the *Good* of his choſen and faithful Servants.—For *by theſe* he *tries* their Faith, whether they will give Credit to his Word, or to the Deluſions of thoſe evil Spirits, which lead the Simple into Error.—*By theſe* he makes his true Servants more careful of their Ways, and to place their whole Dependence upon him, and his Grace, which they therefore pray for more earneſtly.—Laſtly, *theſe Differences* have had this good Effect, that foraſmuch as all Parties of Chriſtians do acknowlege theſe Scriptures to be from God, —they have ever been jealous of one another,

* 2 *Tim.* ii. 23. † 1 *Tim.* i. 7.

that

that nothing be *added*, *omitted*, or *altered*, by any Party of Chriſtians.

And remember what I tell you for a certain Truth,—that the *Differences* amongſt Chriſtians are not always of ſuch a Nature as to *deprive* Men of God's Favour.—For he knows all our Hearts, and the Reaſons of Mens Miſtakes;—and no doubt will pity and pardon ſuch Errors and Miſtakes as are not wilful, and do not plainly tend to deprave their own Manners, or the Lives of other People.

Ind. 'I have only One Favour more to 'aſk you concerning theſe Scriptures:—'*What is the great Uſe and Neceſſity of* '*them?*'

Miſſ. In the firſt place, *They* are graciouſly given by God to ſupply the Defects of our Reaſon, and to hinder us from abuſing and perverting that great Bleſſing and Gift of God, which, thro' our Luſts and Paſſions, we are but too apt to do, to the Hurt of ourſelves and others.

—In the next place, be aſſured,—that you can have no full and true Knowlege of the GREAT GOD, or of his *Will* and *Purpoſes*, and *gracious Deſigns*, but from his own *Son*, and from what *He* has made known to us in theſe Scriptures *.

By theſe Scriptures, as in thoſe of the Old

* *Matt.* xi. 27.

Teſta-

Teſtament, wherein holy Men *ſpake* and *acted, as they were moved by the Holy Ghoſt*, we learn,——how *Sin* and *Wickedneſs*, *Sickneſs*, *Miſeries*, and *Death* itſelf, came into World;——and how Men loſt their Innocence, and forfeited that Happineſs for which God made them.—And in the Scriptures we have alſo a moſt particular Account, how God, in Mercy to his unhappy Creatures, in his own good time, ſent HIS OWN SON, to ſhew poor Sinners their miſerable Condition, to deliver them out of it; and, by a moſt wonderful Way, as I ſhall ſhew you hereafter, to reconcile God to them, and them to God. —And, in order to awaken all who come to the Knowlege of theſe things, and engage their Attention to them, theſe *Scriptures* give them the utmoſt Aſſurance,—that God has prepared for them who believe in his Son, and are willing to receive Salvation at his Hands, and who make this appear by loving him, and obeying his Commands, an Happineſs which paſſeth Man's Underſtanding; and that ſuch as will not regard theſe things, ſhall be miſerable for ever.—And foraſmuch as in the Iſſue, this Happineſs and Miſery will depend upon Mens good or bad Behaviour in this Life,—theſe Scriptures contain that Law by which God has determined to judge the World, that all Men may order their Lives accordingly.—They teach us what Service

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is due from reaſonable Creatures to their Maker;—how we muſt live ſo as to pleaſe him;—what is truly juſt, and good, and acceptable to his Divine Majeſty;—as alſo, what is wrong, and what he has forbidden upon pain of his everlaſting Diſpleaſure.—They contain many wonderful Examples of God's Care of thoſe that love and obey him, and of his Diſpleaſure againſt ſuch as neglect or deſpiſe his Commands.—In ſhort, theſe Scriptures are a moſt *invaluable* Bleſſing, without which we ſhould be ignorant of thoſe things that are of the greateſt Concern to the Glory of the great and eternal God, and our own everlaſting Welfare.

Ind. 'Well, Sir, you have raiſed in me 'a very great Deſire of knowing more of 'theſe Scriptures, which contain things won-'derful and unknown to us indeed.'

Miſſ. You muſt give God the Thanks for that Deſire, if it be ſincere.—I can only ſpeak to your *Ears*; it is God alone that can ſpeak to your *Heart*.—Forget not, therefore, to beg of him to make himſelf and his Will known to you, and to bleſs the Endeavours of ſuch as deſire to inſtruct you in the Ways of Truth and Happineſs.

The PRAYER.

BLeſſed Lord, who haſt cauſed all Holy Scriptures to be written for our Learning; Grant that I may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that, by Patience and Comfort of thy Holy Word, I may embrace, and ever hold faſt, the bleſſed Hope of everlaſting Life, which thou haſt given me, in my Saviour Jeſus Chriſt. *Amen.*

DIALOGUE VII.

An Account of the Fall of Man, and what followed thereupon, till the Coming of CHRIST.

Indian.

'YOU aſſured me, Sir, when I was laſt 'with you, that God had made known 'to you many things, which our Reaſon can-'not account for:—I am now come to put 'you in mind of one Difficulty, which I beg 'you would explain to me:——"How Man, "the Creature of an Holy and Good God, "came to have ſuch a ſtrangely diſordered "Nature, and ſo prone to Evil?"

Miſſ. I am obliged to do ſo; for, without the Knowlege of this, you can have no true No-

Notions of the *Juſtice*, and *Mercy*, and *Goodneſs*, of God.

What therefore he has made known to us in the Holy Scriptures, is:—That after he had made this World, and all things in it, in Six Days, and that he might have Creatures capable of praiſing him for his wonderful Works, he made one Man and one Woman, called ADAM and EVE, *determining to make of one Blood all Nations of Men to dwell upon all the Face of the Earth* *; all which are the Offspring of that one Man and Woman. —He has alſo made known to us, That theſe *Two Perſons* were at firſt made after the Likeneſs of their Creator, being endued with Reaſon in Perfection, and other heavenly Gifts.—We learn alſo, that theſe our *Firſt Parents*, being thus made *perfect* and *good, and capable of living for ever* †, were placed in an happy State called *Paradiſe*, with a Promiſe of Life and Happineſs, as long as they continued obedient to their Maker's Commands.—Now theſe *Two Perſons* were in a State of Trial and Probation, as we all are at this Day, tho' in a Manner quite different from ours:—For *they*, coming out of their Maker's Hands *perfect*, that is, endued with clear and ſtrong Apprehenſions of their indiſpenſable Obligation to perform all the great Points of Morality, could not well be ſup-

* *Acts* xvii. 26. † *Wiſd.* ii. 23.

poſed to lie under any Temptation of violating that chief Part of their Duty.—It was therefore neceſſary, *that ſome other* TEST, ſuitable to the Place and Circumſtances they were in, ſhould be required of them, to prove what was in their Hearts; and whether they would chuſe, under the moſt tempting Offers, to break an expreſs Commandment of GOD, their CREATOR, PRESERVER, and GOVERNOR,——*even tho' the Reaſon of ſuch a Commandment was not made known unto them.* —*A poſitive Injunction*, of this kind, God was pleaſed to give them;—at the ſame time enforcing their Obedience to it, by Threats of a moſt dreadful *Penalty*, if they ſhould ever tranſgreſs it.

And we are to conſider the Command given to *Adam* concerning the Forbidden Tree, not as if God only ſpoke concerning *That*, but He herein commanded him this One thing,——OBEY MY VOICE:—That is, You are to do whatever I ſhall declare to be the Duties of your Life;—For it was neceſſary, that Man ſhould obey the Divine Being, and never be left to his own Guidance, but to be always kept in the Hand of God's Counſel.

How long *our Firſt Parents* continued in their Duty, *we are no where told*; but at length, by yielding to the Temptation of an evil Spirit, and not regarding the Command

of their Maker*, they did *fall* from that holy and happy Condition they were in; and by that moſt grievous Crime (for ſo it appears by the Puniſhment a moſt righteous God inflicted on them for it) they highly diſpleaſed their Maker, who left them to themſelves;—and, having loſt their Innocence, and that Image of God in which they were created†, their Nature became ſadly changed for the worſe.——And the Children which they afterwards begot, being born of ſinful Parents, became, even like their Parents, diſobedient, and prone to Evil, as you ſee they are at this Day: All which theſe FIRST PARENTS OF MANKIND brought upon *themſelves*, and their *Poſterity*.

It was thus that *Sin*, and *Evils* of every kind, and *Death at laſt*, entered into the World, as the juſt Puniſhment of their Diſobedience to the Commands of God;——by which *all Right* to his free Promiſe of eternal Life and Happineſs was *forfeited* and *loſt*.

Ind. 'This is indeed a plain Account 'how Sin and Wickedneſs entered into the 'World; and we ought to believe it to be a 'juſt Account, ſince God has made it known 'to you in his Revealed Will.

Miſſ. As to the Corruption of our Nature, and the Sin that does ſo eaſily beſet us, your own Experience will convince you of the

* *Gen.* iii. † *Ibid.* v.

Truth

Truth of it.—And no other reaſonable Account can be given how it came into the World.———And you will learn by what followed this Act of Diſobedience, how diſpleaſing to God it was, and the Puniſhment it deſerved.

Ind. 'Will you be ſo kind as to let me 'know what followed this ſad Calamity?

Miſſ. You will eaſily conceive how miſerable the Condition of theſe our *Firſt Parents* was now become:——They knew that they had *failed* in their Duty to their Maker;——their *Reaſon* could not inform them how to help *themſelves*:——The *Loſs* of their Innocence, and of their Maker's Favour,——their *Forfeiture* of the Happineſs they had enjoyed,———with their dreadful *Apprehenſions* of that Death which was threaten'd;—the *Senſe* of theſe things, would moſt certainly have overwhelmed them, had not the Goodneſs of God immediately interpoſed to keep them from Deſpair.———For tho' his perfect Holineſs could not but *hate* the Sin, yet his Goodneſs *inclined* him to have Compaſſion on the Sinner; and from thence he took occaſion to make known another of his moſt glorious Perfections, *his infinite Mercy*.

Ind. 'I am moſt deſirous to hear how that 'was done.'

Miſſ. Why, as a Remedy for what had been done amiſs, and could not be undone,

their Maker was pleaſed to enter into a NEW COVENANT with them;—ſo that neither they, nor any of their Poſterity, ſhould, on account of *their Diſobedience*, be ruined, except it was purely their own Fault.

Ind. 'That was indeed a moſt kind Of-'fer of their offended Maker:—— Pray, 'what was that COVENANT?'

Miſſ. It was this:———That on account of One, who would in due time ſatisfy his Divine Juſtice for their Offence (and take Vengeance on that Evil Spirit, that had tempted them to diſobey his Command) he would *reſtore* them to his Favour upon certain Conditions; and would appoint them *Means*, by which they, and their Poſterity, might, upon their Repentance, obtain his Pardon, when they ſhould do amiſs, as ſince their Fall they would be but too apt to do*.'

Ind. 'You will now be ſo kind, as to let 'me know what followed this Promiſe of 'God to his ſinful Creatures.'

Miſſ. You muſt know then—that ſome of their Children and Poſterity, exerciſing themſelves in Repentance of Sin, depending on this promiſed Saviour, keeping up a Senſe of theſe things, and an Expectation of this Promiſe, liv'd in the Fear of God†.———But many others of them, through the Corruption

* *John* iii. 16. and 1 *John* iv. 9, 10.

† *Gen.* v. 24.

of

of their Nature, became exceeding wicked: One of their own *Sons* murdered his *Brother*; for which God, to keep others from committing ſuch horrid Crimes, baniſhed him from his Preſence, and he ſpent his Days in Miſery.

At laſt, Wickedneſs increaſed to ſuch an Height, and became ſo general, that God was provoked to deſtroy the whole Race of Men by a Flood (except one upright Man, whoſe Name was NOAH*, together with his little Family), as I hinted to you before.

By this good Man, and his *Family*, the whole Earth was again filled with People, as it is this Day.———And while his good Inſtructions, and the Memory of that dreadful Judgment, laſted, Men lived in the Fear of God;——but too ſoon fell into Wickedneſs again:——And moſt of theſe, loſing the Knowlege of the true God, *fell into Idolatry*, a Sin which God principally abhors, as moſt diſhonourable to his Nature, Authority, and Glory, and as *leading Men into all other Wickedneſs*†.

Ind. 'Pray, what is that Sin of *Idolatry*, 'which God ſo hateth?'

Miſſ. It is the giving that Honour and Worſhip which is only due to the true God, to his *Creatures*, to the *Sun* and *Moon*, and

* *Gen.* vii. † *Rom.* i. 28.

to *evil Spirits*,——and to the *Images* repreſenting theſe.

Notwithſtanding this,——God never left himſelf without Witneſs *; but gave continual Proofs of his Hatred againſt Wickedneſs, and of his Favour and Protection of good Men, in all Ages, and amongſt all Nations, even unto this Day.—And thus it is,—that Calamities of all kinds are brought upon Earth; that one Nation makes War upon another; theſe being only Inſtruments in the Hands of God, and by his wiſe and juſt Appointment, for the Puniſhment of their Sins.

Ind. 'Pray, had any of theſe Nations 'ever afterwards an Opportunity of coming 'to the Knowlege of the true God, and of 'the Worſhip due to him?'

Miſſ. Yes, indeed they had. For the Holy Scriptures inform us, that—God made Choice of a certain Perſon, whoſe Name was ABRAHAM †, and called him, and his Family, from the midſt of a Nation given to Idolatry;——that to this Man he made himſelf, and his glorious Perfections, known; and for his Encouragement to perſevere in his Duty, he promiſed,——*That out of his Loins in due Time the* DELIVERER OF THE WORLD *from Sin and Death ſhould proceed, and that in the*

* *Acts* xiv. 17. † *Gen.* xii.

mean

mean while He would make his Deſcendents a great and numerous People;——all which was made good in a moſt wonderful Manner. His *Poſterity* increaſed exceedingly; and where-ever they travelled,—they *communicated* the Knowlege of the true God,—and told Men how he ought to be *feared* and *worſhtped*; ſo that many Nations might have known theſe things, had it not been their own Fault;——for God cauſed them often to *wander*, that they might make him known amongſt Men, and cure them of their Wickedneſs and Idolatry.

It was in the Time of that good Man, that God ſhewed his Hatred of Wickedneſs, and his Diſpleaſure againſt great and bold Sinners, after a Manner the moſt frightful and aſtoniſhing.———There were ſeveral conſiderable Cities, the chief of which were SODOM and GOMORRAH, the Inhabitants of which, *through Pride, Fulneſs of Bread, and much Idleneſs*, fell into all manner of Wickedneſs; which provoked God to make them an Example of his Diſpleaſure againſt ſuch Sins;———for he *rained down Fire and Brimſtone upon them**, and utterly deſtroyed both them, their Towns, and their whole Land, the dreadful Marks of which are to be ſeen at this Day.———At the ſame time, God, to ſhew his Care for thoſe that feared him, ſent

* *Gen.* xix. 24.

his

his Angels, and delivered One *good Man*, whoſe Name was LOT, and his *Family*, out of that fearful Deſtruction *.

After this, the Children of ABRAHAM, to whom the Promiſe was made, multiplied exceedingly; to whoſe Poſterity God gave very particular Laws and Directions, how they might live ſo as to pleaſe their Maker, and not hurt one another †;———and wrought moſt wonderful Things before their Eyes, when he delivered them out of a moſt cruel Bondage;—to convince them, and all other Nations, that ſhould hear of theſe things,—that the Idols, and evil Spirits, which they worſhiped, were no Gods;——and that there was no God, but the God of this People.

Ind. 'Pray, what were the Laws and 'Directions that God gave this People and 'Nation?'

Miſſ. The chief of them were theſe that follow:——That they ſhould neither have nor worſhip any other God but him who had done ſuch Wonders for them:——That they ſhould not make any viſible *Image* or *Repreſentation* of him:——That they ſhould not profane his holy Name:——That they ſhould keep holy *One Day in Seven*, to preſerve the Remembrance of him, and his Works:——That they ſhould *love* and *honour* their Parents ‖:——That they ſhould *love* one another,

* *Gen.* xix. † *Exod.* xx. ‖ *Ibid.* xx. 12.

other, as being all the Creatures of a good God;——and neither *hate* nor *murder* any one:—That they ſhould not commit *Adultery*, or be guilty of any *Lewdneſs*:—That they ſhould not *ſteal*, or *lye*, or *bear falſe Witneſs*, or *covet*, or *ſet their Hearts upon what was another Man's*.—And remember what I tell you:—The Subſtance of theſe Laws was given ſoon after the Flood to NOAH and his *Family*, from whom the preſent Race of Mankind is derived, tho' the greateſt Part of their Poſterity ſoon forgot them.

Soon after God had given his peculiar People theſe Laws, he ſettled them after a moſt wonderful Manner, and in a fruitful Land, which he had long before promis'd to ABRAHAM their great *Forefather*, and bleſſed them exceedingly, while they obſerv'd his Laws.—But even theſe People, through the Corruption of Nature, often tranſgreſſed his Commands, and were as often puniſhed, and upon their Repentance pardoned;——till at laſt, they growing incurably wicked, he permitted their Enemies to deſtroy moſt of them, their *Cities*, their *Land*, and their *Place of Worſhip*;——and they are at this Day diſperſed over the Face of the Earth, without any ſure Settlement.

Now, a few Years before this happened, the Time was come, when the GREAT GOD was pleaſed to ſend into the World——

'That

'That PERSON or PROPHET, whom he had 'promiſed to our Firſt Parents, and who had 'engaged to make Satisfaction to the Divine 'Juſtice, for their great Offence.'——But a particular Account of this PERSON and BLESSING will take up more Time, than I believe, you have now to ſpare: I ſhall therefore defer it till you come next to me. In the mean time pray earneſtly to God, that he may not ſuffer your Heart to be harden'd, but that you may ever believe his Promiſes, and ſtand in Awe of his Judgments.

The PRAYER.

I Believe: Lord, increaſe my Faith, and give me Grace, that with a holy Life, I may adorn the Religion I profeſs.—Keep me ſtedfaſt in this Faith, that no Errors may ſeparate me from thee;—But that thy Love, O merciful God;—Thy Grace, O Bleſſed Jeſus;—Thy Fellowſhip, O Holy Ghoſt, may defend and comfort me in all Dangers and Adverſities, until I attain the End of my Faith, even the Salvation of my Soul. *Amen.*

DIALOGUE VIII.

JESUS CHRIST *the* MEDIATOR *and* SAVIOUR *of the World, and the Head of all Chriſtians.*

Indian.

'YOU ſhewed me, Sir, when I waited 'on you laſt, how Man came to fall 'from that upright and happy Condition in 'which he was created; and how he, and all 'his Poſterity, became ſubject to *Sin*, to *Mi-'ſery*, and to *Death*:—As alſo, how their 'Maker ſpared the Lives of our Firſt Pa-'rents, although they had deſerved imme-'diate Death, on account of One who had 'engaged to ſatisfy the Divine Juſtice for 'their Tranſgreſſion, and for the Offences of 'all their Poſterity, upon the moſt merciful 'Conditions.———And I left you with a 'moſt earneſt Deſire of knowing more of 'that SACRED PERSON, who was to come 'into the World for that End;—and, as you 'intimated to me, did come about that Time, 'when God had, for their Sins, caſt off that 'People, whom he had ſo long, and ſo re-'markably, favoured and protected, above 'the other Nations of the World.'

Miſſ.

Miſſ. I told you before,——That this Divine Perſon knowing into what a miſerable Condition *the two firſt Parents of Mankind* had brought themſelves, and their Poſterity, by their Diſobedience to their Maker;—how dreadfully ſad their Puniſhment would be, and of what an invaluable Happineſs they would be deprived;—He, by God's moſt gracious Appointment, undertook to ſatisfy the Divine Juſtice, by ſubmitting to ſuch Sufferings as God was pleaſed to accept by way of Atonement for the Sins of Men.

Ind. 'Pray, Sir, how did Jeſus Chriſt do 'this?'

Miſſ. As I told you before, he, out of Love to his otherwiſe loſt Creatures, took the perfect Nature of a Man, both Body and Soul into Union with his Divine Nature, and was born of a pure Virgin, that he might be ſeen, and converſe with Men, and in their Nature be capable of ſuffering for the Sins of Men.

Now, in that Body, here upon Earth, in the Firſt place, He let Mankind know God's wonderful Goodneſs, and his Readineſs to forgive Offenders, even the greateſt Offenders, upon their Repentance, Belief in him, and his Undertaking; and Return to their Duty; as alſo, how they ought to live ſo as to pleaſe God, and be an Honour to their Maker.—And by his moſt wiſe and holy Life, and

and Doctrine, and Example,——He ſhewed what an excellent Creature Man was, before he loſt his Innocence, and fell into a State of Sin and Corruption;—as alſo, how hateful to God Sin muſt be, ſince ſo divine a Perſon, which, you will ſee hereafter, was the *Son* of the Moſt High God, was obliged to come down from Heaven, to ſatisfy God's Juſtice, and to ſave Men from the Puniſhment it deſerved.—For his Divine Nature, tho' it could not ſuffer, yet being thus perſonally united to his Humanity, gave ſuch a Virtue and Value to the Sacrifice, as render'd it a proper and ſufficient Atonement to the Divine Juſtice for our Sins.

After He had in his public Miniſtry fully declared the Deſign of his coming, and performed ſuch miraculous Things as were ſufficient to convince all well-diſpoſed People, that he was *the Son of God*, and ſent by him to declare his Father's Will to Men;—after this, that, as Son of God, He might make full Satisfaction to the Divine Juſtice, ſince no leſs a Sacrifice could do it, He willingly laid down his own Life, for his otherwiſe undone Creatures.

Ind. 'I begin now to underſtand what be-'fore I was amazed at, *Why God would ſuf-'fer his own Son to be put to Death by wicked 'Men*; and why his Son would chuſe to be 'ſo dealt with, when he could have hindered

'it: I ſuppoſe it was becauſe He had under-
'taken the Cauſe of Sinners, and ſuffered
'Death to make an Atonement for them,
'and to ſatisfy the Juſtice of his offended
'Father, who therefore permitted him to be
'put to Death.'

Miſſ. You underſtand it right.—And the GREAT GOD, to convince the World, that his Juſtice was ſatisfied by this moſt worthy Sacrifice, raiſed him from the Dead, the Third Day after he had been crucified and buried; ——*by which he was, in the moſt convincing and powerful manner, declared to be the Son of God* *; of all which the Holy Scriptures give us a particular Account,—and, for our Comfort, declare,—*that God had laid on him the Iniquity of us all* †; *that he taſted Death for every Man* ‖, *i. e.* for every penitent Sinner, from the Firſt Man that was made, to the laſt that ſhall be born into the World;—laſtly, *that he has ſaved us by his Blood, out of every Kindred, and Tongue, and People, and Nation* ‡.

Ind. 'It ſeems then, that we alſo have an
'Intereſt and Right in the Bleſſings which he
'has purchaſed by his Death.'

Miſſ. Moſt certainly you have;—for ſo he hath declared,—*that the Gentiles, ſuch as were Strangers to the true God, ſhould be Fel-*

* *Rom.* i. 4. † *Iſa.* liii. 6. ‖ *Heb.* ii. 9.
‡ *Rev.* v. 9.

low-

low heirs with his choſen People, and of the ſame Body, and Partakers of his Promiſe in Chriſt *.

Ind. 'Pray, what is meant by the *Gentiles* 'being of the ſame Body?'

Miſſ. The Meaning is this:—That you ſhould be of the ſame holy Society with God's choſen People; and that, as we are the Creatures of one and the ſame God, and Children of one and the ſame Father,—and *redeemed* by the ſame Saviour, you ſhould now be made Members of the ſame Body, or holy Society, which is called the Church of God, of which JESUS CHRIST is the HEAD and GOVERNOR.

Ind. 'I ſhould be very thankful, if you 'would explain that to me more particu-'larly.'

Miſſ. You muſt know then,—That after the *Son of God* had by his Death made an Atonement for the Sins of Mankind, he commanded his Apoſtles to offer the Bleſſings he had purchaſed unto all the Nations of the Earth, *in order to take out of them a People for the Glory of God* †,—and to let all Men know the merciful Favours which the Great God offered them by his Son, which were,—*Repentance on Mens Part, and Forgiveneſs of Sins on the Part of God; and that this ſhould*

* *Eph.* iii. 6. † *Acts* xv. 14.

be preached in his Name among all Nations *; —and that all ſuch as would receive him as their Redeemer and Lawgiver, ſhould be entered into One Society, called *the Church or Body of Chriſt*, becauſe he is the Head of this Body, and Governor of this Society, which is made up of all true Believers in all Nations of the World; that as he had *redeemed* them, he might *protect*, and *govern*, and *keep* them in the Way of Life and Happineſs;—and laſtly, that the great Truths of Chriſtianity, and the holy Scriptures, in which they are contained, might be preſerved, being to be conſtantly read, explained, and preached among them.

Ind. 'But, good Sir,—how can People 'of ſo many diſtant Nations, and different 'Laws and Languages, be *One Society?*'

Miſſ. They are all of *One Society*, as they all agree in *One Faith*,—and profeſs to be governed by *One Law* of Jeſus Chriſt;—as they all engage to renounce the *Devil*, and all the *Ways* of an evil World, and to *worſhip* the *One* and only true *God*;—as they all profeſs to *receive* the holy Scriptures to be the only *Rule* of both their *Faith* and *Manners*; as they all are redeemed by the ſame Sacrifice;—as they all pray to *One* and the *ſame* God, in the Name, and for the Sake, of the ſame

* *Luke* xxiv. 47.

Medi-

Mediator and Advocate;—as they are all received into the ſame Society, by one and the ſame Ordinance of *Baptiſm*; and are under the *Direction* and *Influence* of the *ſame Holy Spirit*;—and as they all hope to meet together hereafter, in the ſame Place of Joy and Felicity, the *Kingdom of Heaven.*

Ind. 'I think I underſtand you very well. '—I ſhould be thankful therefore, if you 'would let me know what are the Privileges 'or Bleſſings of being a Member of this So-'ciety.'

Miſſ. The Bleſſings are many and great,—ſuch as theſe following:—You will be enabled to anſwer the End for which you were made, and ſent into the World.—If you enter into this Society with true Repentance of your Sins, true Faith in Jeſus Chriſt, and a ſincere Purpoſe of living as a Chriſtian ought to do, *all your paſt Sins will be forgiven you*;—and, if you afterwards fall into Sin (as you will be but too apt to do), *you will have Jeſus Chriſt an Advocate with his Father for your Pardon, upon your Repentance, and Return to your Duty* *.—Beſide this, you will be under the *ſpecial Care and Protection of God*;—you will have the Miniſters of Chriſt to *inſtruct* you, and God's all-powerful Spirit to *direct*, *ſupport*, and *comfort* you in all your Diſtreſſes.—You will have an Intereſt in all the *Prayers*

* 1 *John* i. 9. ii. 1.

and *Bleſſings* of that Society throughout the World; every Member of that Society being bound to ſeek the Good of the whole Body, to *relieve* the Neceſſities of ſuch as are in Want, or in Miſeries, and all being mutually obliged to pray for each other.—Laſtly, you will have a moſt ſure Title to eternal Life and Happineſs after Death.

Ind. 'There is no Man, ſure, who is in 'his right Mind, but would moſt earneſtly 'deſire to be a Member of ſuch a Society, if 'he could hope to do what will be required 'of him as a Chriſtian.—For, as I remember, 'you told me, that a Chriſtian has many 'Enemies and Difficulties to ſtrive with.'

Miſſ. That is true.—But then take this moſt certain Truth along with you,—*That a righteous and good God will not require any thing of his Creatures, but what he will enable them to do, if they will but uſe their own Endeavours*;—every Perſon, who ſincerely purpoſes to become a Chriſtian, having a moſt ſure Promiſe of being aſſiſted by God's Holy Spirit to pleaſe his Maker, and to keep his Commands.

And, foraſmuch as we muſt be made *holy*, as ever we hope to be happy, it is this Good and Holy Spirit, that muſt make us ſo:—Which he doth,—by putting into our Hearts good Deſires and Purpoſes of pleaſing God, and a Fear of offending him;—by convincing

us,

us, that nothing is required of us, but what is abſolutely neceſſary for our Good and Happineſs,—by helping our good Endeavours, and defending us againſt the Malice and Power of evil Spirits;—by ſetting home upon our Hearts the Joys and Happineſs that are propoſed to us, and the dreadful Miſery which will be the Portion of ſuch as deſpiſe them: —All which that Holy Spirit doth perform in us by a ſure, tho' an inviſible Power.

Ind. 'How can we be ſure of this, ſince 'you ſay he is not to be ſeen?'

Miſſ. Can you ſee the Wind?

Ind. 'No.'

Miſſ. How can you be ſure there is ſuch a thing?

Ind. 'Becauſe I hear the Sound of it, and 'feel the Force of it upon myſelf.'

Miſſ. Are you ſure, that you have a Soul or Spirit within you, which governs all your Actions?

Ind. 'I cannot but be ſenſible and ſure of 'that, becauſe I feel ſomething within me, 'ſometimes accuſing, ſometimes excuſing, 'according as I do what is good, or other-'wiſe.'

Miſſ. Yet you never ſaw that Power; you are ſure of it only by its Effects.

Ind. 'Pray make that plain to me.'

Miſſ. Do not you know a Tree by the Fruit it bears?—Doth not *a good Tree bring*

and *Bleſſings* of that Society throughout the World; every Member of that Society being bound to ſeek the Good of the whole Body, to *relieve* the Neceſſities of ſuch as are in Want, or in Miſeries, and all being mutually obliged to pray for each other.—Laſtly, you will have a moſt ſure Title to eternal Life and Happineſs after Death.

Ind. 'There is no Man, ſure, who is in 'his right Mind, but would moſt earneſtly 'deſire to be a Member of ſuch a Society, if 'he could hope to do what will be required 'of him as a Chriſtian.—For, as I remember, 'you told me, that a Chriſtian has many 'Enemies and Difficulties to ſtrive with.'

Miſſ. That is true.—But then take this moſt certain Truth along with you,—*That a righteous and good God will not require any thing of his Creatures, but what he will enable them to do, if they will but uſe their own Endeavours*;—every Perſon, who ſincerely purpoſes to become a Chriſtian, having a moſt ſure Promiſe of being aſſiſted by God's Holy Spirit to pleaſe his Maker, and to keep his Commands.

And, foraſmuch as we muſt be made *holy*, as ever we hope to be happy, it is this Good and Holy Spirit, that muſt make us ſo:—Which he doth,—by putting into our Hearts good Deſires and Purpoſes of pleaſing God, and a Fear of offending him;—by convincing

us,

us, that nothing is required of us, but what is abſolutely neceſſary for our Good and Happineſs,—by helping our good Endeavours, and defending us againſt the Malice and Power of evil Spirits;—by ſetting home upon our Hearts the Joys and Happineſs that are propoſed to us, and the dreadful Miſery which will be the Portion of ſuch as deſpiſe them: —All which that Holy Spirit doth perform in us by a ſure, tho' an inviſible Power.

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Ind. 'Becauſe I hear the Sound of it, and 'feel the Force of it upon myſelf.'

Miſſ. Are you ſure, that you have a Soul or Spirit within you, which governs all your Actions?

Ind. 'I cannot but be ſenſible and ſure of 'that, becauſe I feel ſomething within me, 'ſometimes accuſing, ſometimes excuſing, 'according as I do what is good, or other-'wiſe.'

Miſſ. Yet you never ſaw that Power; you are ſure of it only by its Effects.

Ind. 'Pray make that plain to me.'

Miſſ. Do not you know a Tree by the Fruit it bears?—Doth not *a good Tree bring*

forth good Fruit?—Doth not a corrupt Tree bring forth bad Fruit * *?*—Juſt ſo, when a good Spirit governs any Perſon, you ſee it plainly by his Life and Converſation;—as alſo, when you ſee any Man lead an evil Life, you may be ſure he is governed by an evil Spirit.

Ind. 'I underſtand you very well;—and 'would be thankful, if you would let me 'know what are the Fruits which diſtinguiſh 'a good Spirit from one that is evil?'

Miſſ. The ſure Signs, that the Holy Spirit of God governs any Man, are theſe following Fruits: *A Love of God*, and of Men for his ſake;—*Living in Peace*, as much as poſſible, with all others †;—*Forgiving* thoſe that have injured us, as we hope to be forgiven our many Offences againſt God;—A *Readineſs* to do good to all Men;—A conſtant *Endeavour* to mortify our corrupt Affections, our Luſts, and evil Deſires;—Being *content* with our Condition;—being *humble*, *meek*, and *temperate*;—And in all Improvements in Knowlege, Faith, Holineſs and Obedience, making an humble Acknowlegement of our Unworthineſs, giving Chriſt the Glory of our Salvation, and the Holy Spirit the Honour of our Improvement in theſe things:—Theſe, and ſuch as theſe, are ſure Signs, that

* *Matt.* vii. 17. † *Gal.* v. 22.

a Man

a Man is governed by the Holy Spirit of God *.

On the other hand,—the ſure Signs of a Man's not being under the Influence of the good Spirit, are ſuch evil Fruits as theſe following: *Adultery*, *Fornication*, *Idolatry*, *Witchcraft*, *Envy*, *Hatred*, and *Malice*; a Diſpoſition to *Revenge* and *Murder*, *Drunkenneſs*, *Revellings*, Hardneſs of Heart, Unbelief, and Contempt of the Goſpel, and ſuch Sins as theſe; — God having expreſly declared, that they who do ſuch things ſhall never be happy; but ſhall have their Portion with thoſe *evil Spirits*, by whoſe wicked Suggeſtions they had been ſeduced to commit them.

Ind. 'One would think, that ſuch as know 'the dreadful Puniſhment denounced againſt 'Wickedneſs, would never perſiſt in it, but 'immediately endeavour to eſcape from ſo 'dangerous a Condition.'

Miſſ. They certainly would do ſo;—but, having wilfully forſaken the Ways of God, they have grieved the Holy Spirit, and forced him to depart from them, and to leave them to themſelves;—ſo that their Hearts are hardened, and their Minds are void of Underſtanding.

Ind. 'If I remember well, you told me, 'that all Men are ſubject to Sin, even Chri-

* *Rom.* vii. 14.

'ſtians,

'ſtians, as well as others, tho' they have re-
'ceived that Holy Spirit for a Principle of a
'new Life.'

Miſſ. I told you ſo, and I told you nothing but the Truth; for ſo they are, until, by the Influence of that good Spirit, they are made completely holy, which is not to be expected till we die, and go to Heaven.—I told you alſo another Truth:—That a Chriſtian is not one who has no Failings;—but he is one, who, by the Power and Favour of that Holy Spirit, watches and ſtrives againſt the Corruption of his Nature continually, ſo as never to live in any known Sin whatever.

Ind. 'I remember you told me ſo before;
'and I am convinced of the Truths you have
'now explained to me. And I muſt beg of
'you, at your Leiſure, to let me know, what
'will be required of me in order to my being
'baptized, and made a Member of that So-
'ciety, to which you have convinced me ſo
'many Bleſſings have been promiſed by the
'Great God.'

Miſſ. That I will very willingly endeavour to do, the next time you come to me.—In the mean time, forget not to beg of God—to give his Bleſſing and Succeſs to ſuch as deſire and ſtrive to inſtruct you in the Ways of Life and Happineſs, and to give you Grace to follow their godly Inſtructions and Admonitions, in Words to the following Purpoſe.

The

The PRAYER.

O Merciful God, and Lover of Souls, bleſs the pious Endeavours of ſuch as are appointed to inſtruct me in the Ways of Truth and Godlineſs:—Leave me not to my own Choice, but give me a Heart always open to receive the Truth, and a conſtant Reſolution to obſerve and obey it: And that I may remember thee my Creator all my Days, chearfully embrace Salvation by thy Son our Lord, and ſubmit to his Government,—let thy HOLY SPIRIT ever accompany me, and inſpire me with ſound Principles of Virtue, Religion, and Holineſs, for thy Mercy's Sake in Chriſt Jeſus. *Amen.*

DIALOGUE IX.

Being an Abſtract of the former Dialogues and Inſtructions.

Indian.

'KIND Sir, I am come to put you in 'mind of your Promiſe to inſtruct me, '——*how I may become a Member of that 'Society, to which you told me ſo many Bleſſ-'ings do belong.'*

Miſſion-

Miſſionary. I would now do it, but upon ſecond Thoughts I am of Opinion, it will be beſt for you, that I put you again in mind of the Truths you have already learned, and aſſented to, that you may be able to anſwer it to your own *Reaſon*, and to every one who ſhall aſk you,—'Why you chuſe to be a 'Chriſtian?'—And that your Faith being ſurely eſtabliſhed, you may be convinced, that it is your *Intereſt*, as well as *Duty*, to make ſuch a Choice; and that you may not hereafter become a Scandal to the Chriſtian Religion, or be tempted to forſake it, on account of any Difficulties you may meet with, or the bad Example of wicked Men who profeſs it.

Ind. 'I heartily thank you for ſo kind a 'Propoſal; and I will hear you moſt will-'ingly.'

Miſſ. You have declared already, that you are fully convinced,—that there is but One God of all the Nations of the World;—that is—a Being moſt *wiſe*, moſt *powerful*, moſt *holy*, moſt *juſt*, and *good*;—who, after he had made the World, and all things in it, by his great Power, made Man, and endued him with *Reaſon* and *Underſtanding*, to the end he might have a Creature on Earth capable of knowing and honouring his Maker.

Ind. 'I am moſt fully convinced of this, 'and do moſt firmly believe it.'

Miſſ.

Miſſ. How then do you think it comes to paſs, that ſo many People endued with Reaſon are ſo far from being an Honour to that God, on whom they depend for Life and Breath, and all things which they enjoy, or hope for,—that they neither *fear*, nor *love*, nor *honour*, nor are *concerned to pleaſe him?*

Ind. 'I have not, Sir, forgot the Account 'you gave me,—how this came to paſs;—'how the firſt Parents of Mankind came to 'fall from that happy Temper and Condition 'in which they were made,—by yielding to 'the Temptation of an evil Spirit, and breaking a ſtrict Command, which their Maker 'had given them for a Trial of their Obedience:—And what a ſad Change and Diſorder was thereby made in their Nature, 'and in the World, inſomuch that both they, 'and their Poſterity, which inherited their 'corrupt Nature, became prone to *Evil*, and 'ſubject to *Sin* and *Death*, and to all the *Sorrows*, *Miſeries* and *Afflictions*, which lead to 'Death;—and that this was the true Occaſion of all the Miſchiefs and Wickedneſs which we ſee and hear of in the 'World.'

Miſſ. I am very glad you remember this ſo well.—For, indeed, without the Knowlege of this unhappy Fall of Man, and the Corruption of our Nature, which followed, you can never fully underſtand, nor truly value,

the *Wiſdom*, the *Juſtice*, the *Mercy*, and the *Goodneſs* of *God*; nor would the Chriſtian Religion appear to you ſo great a Bleſſing as it really is.

Ind. 'You will be ſo kind as to explain 'this to me a little more particularly; that 'I may embrace it with full Satisfaction, and 'never forſake it.'

Miſſ. You will remember then what I told you before:—That we know and are aſſured of this, by a Writing which came from God, of which we have moſt undoubted Proofs, and by which we are informed, how merciful God was in ſparing the Lives of theſe our unhappy Parents, which they had forfeited by their great Offence, and this for the ſake of his beloved Son, who undertook to ſee his Juſtice fully ſatisfied, and to uſe all proper Means to make Men ſenſible of their Offences, and bring them back to the Duty they owe to their Maker.

That, in order to this, HIS SON, who is called CHRIST, and *from whom we Chriſtians have our Name*, came down from Heaven to Earth, and was made Man, and converſed with Men;—and declared unto them, as he was the Son of the Moſt High God, and had a tender Compaſſion for poor Sinners, ſo he had undertaken to be a Peace-maker between God and them;——and that he was a Meſſenger ſent from him to make his Will known unto

unto Men;—and that God had committed the Government of all Mankind to him.

All which God himſelf confirmed by a Voice from Heaven *.—And his *Son*, when on Earth, convinced all who were diſpoſed to receive the Truth, that theſe Things were true, by his doing ſuch wonderful Works as none but God could do;—by the Holineſs of his Life; by the moſt righteous Laws which he gave unto Men;—and above all, by his Riſing again from the Dead, after he had, by wicked Hands, been murdered.

Ind. 'All this I remember, and only de-'ſire you will repeat *the Meſſage which this* 'WONDERFUL PERSON *brought from God to* '*Men.*'

Miſſ. In the Firſt place, *he* made known to them, their miſerable Condition by Nature and Practice: And that it was yet a Condition not without Hope.—That as his Juſtice could not let Sin go unpuniſhed,—ſo his Goodneſs would not let his unhappy Creatures be ruined, except they obſtinately refuſed to accept of the merciful Terms propoſed to them.

That therefore God had been pleas'd, for his Son's ſake, to promiſe,—that all ſuch as ſhould be made ſenſible of their bad Condition, and would return to the Duty which they owe to their Maker, ſhall have all their

* *Matt.* iii. 17.

paſt Offences pardon'd, ſhall be receiv'd into his Favour again, and be made for ever happy with him:—But that all who know this, and would not receive, and thankfully comply with, ſo kind an Offer, ſhall die in their Sins, and be puniſhed without Mercy. In a word, that their Happineſs or Miſery would depend upon their *good* or *bad* Behaviour in this World. For that God had appointed a Day in which he would judge the World moſt righteouſly,—reward the truly penitent and good, and puniſh thoſe that continue obſtinate and wicked *.

Ind. 'Will you now, Sir, be ſo good as to 'let me know the Way which this Wonderful 'Perſon did make uſe of to prevail with Men 'to embrace this moſt kind Meſſage of God 'to Men?'

Miſſ. In the Firſt place,——he ſhewed them, what a tender Compaſſion God had for his unhappy Creatures, who were wilfully going on in the Way of Ruin, without perceiving it:—And that he was ſo good as to ſend his own Son from Heaven to ſave them from Deſtruction.

He told them further,—That the Sins of Men were ſo many, ſo great and univerſal, that no leſs a Satisfaction would be accepted for their Pardon than the Death of his own Son; that therefore he had taken upon him-

* *Acts* xvii. 31.

ſelf

ſelf the Cauſe of Sinners, and put himſelf in their place and ſtead, that he might ſuffer and die for them.

And God, to ſhew Men how well he was ſatisfied with his Son's Sufferings for the Sins of Men, raiſed him from Death, and ſet him at his own Right-hand; *where he liveth for ever, to make Interceſſion for all ſuch as come unto God by him**.

Ind. 'All this I remember, and I cannot 'but admire the great Love of God and 'Chriſt for ſuch unworthy Creatures.—— 'Pray, have any other Ways been taken of 'bringing Men to a Senſe of the Duty they 'owe to their Maker, and of promoting their 'Happineſs?'

Miſſ. I hope you have not forgot what I told you,—that Chriſt, after his Aſcent into Heaven, ſent down the Holy Ghoſt upon his Apoſtles in a moſt wonderful manner, who eſtabliſhed that Society which we call the *Church* of *Chriſt*, as the moſt proper Means of bringing Men to the Knowlege of the true God,—of Salvation by his Son,—and of engaging in the regular and faithful Diſcharge of the ſeveral Duties they owe to God, to themſelves, and to all Mankind.

For in that Society he has appointed certain Perſons *his Miniſters, who are to watch for the Souls of Men, as they that muſt give*

* *Heb.* vii. 25.

*Account of them** ;—to let them know what they muſt do to be ſaved ;—to miniſter to Men the Means of Grace and Salvation ;—to *inſtruct* the Ignorant ;—to *comfort* and *help* the *Weak*, and *raiſe up them that fall* ;—to *offer* up to *God Supplications*, *Prayers*, *Interceſſions*, and *Thanks* for all Men ;—and, in one Word, to *endeavour* that all Men may attain that Happineſs, which *Jeſus Chriſt* has purchaſed by his moſt precious Blood.

Ind. 'This I have not forgot :——Nor 'what you told me further,—That foraſ-'much as God had determined to judge 'Mankind according to their Behaviour in 'this Life, he has given to Chriſtians certain 'Laws and Rules, by which they ſhall be 'judged to Happineſs or Miſery, at that great 'Day ; and that theſe Laws and Rules are to 'be found in that Book which you call *The* '*Word of God*, becauſe it was written by 'Men appointed of God.—May I beg you 'to give me a ſhort Account of that Book?'

Miſſ. In the Firſt Part of thoſe Scriptures, called *The Old Teſtament*, we have an Account of the Creation of the World, and of God's infinite Power, Wiſdom, Juſtice, and Goodneſs in the Government of it :—We have there an Account, as I have told you, of the original Happineſs of our firſt Parents, and of their ſinful Fall from that Con-

* *Heb.* xiii. 17.

dition

dition;—we have alſo encouraging Notices of the Recovery of Mankind from this ſad Condition;—and are informed how, in all Ages, God has often protected and bleſſed the Good, and puniſhed the Wicked;—in order to convince Men, that he ſees and ordereth all Things for his own Glory, and the Good of his Creatures.

In that Part of the Scriptures which we call *The Goſpel*,—we have a particular Account of the Life of Chriſt;—his moſt perfect Example;—his moſt holy Precepts;—ſome of his numberleſs and wonderful Miracles;—how he was approved of God to be his Son, and the Meſſenger of his Will to Men;—how he was by wicked Hands crucified and ſlain: That he *died*, was *buried*, and that all theſe his Sufferings were a proper Atonement for our Sins;—that he *roſe again the Third Day from the Dead*;—*converſed* with his Followers, and in their Sight aſcended into Heaven; from whence he *ſent* down the Holy Ghoſt, who enabled them to ſpeak all manner of Languages;—that they might, by this aſtoniſhing Miracle, prove their Miſſion, and be able to teach all Men theſe wonderful Things, and bring them to the Knowlege of the Truth, that they might be ſaved;—and laſtly, how great Numbers of all the then known World embraced the Chriſtian Religion;—that is, all ſuch as feared God, and

were

were concerned to ſave themſelves from that wicked Generation, ſaw plainly, that the Chriſtian Religion was moſt agreeable to Reaſon; and the Bleſſings it propoſed to Men, greater than all the World beſides could give them.

Ind. 'Will you be ſo good as to repeat 'again the chief of thoſe great Truths, and 'the Bleſſing you ſpeak of?'

Miſſ. The Truths which concern us to know, and which the Chriſtian Religion, and that only, teaches us, are ſuch as theſe:—That we are fallen under God's Diſpleaſure, and yet may be reſtored to his Favour, and have all our Offences pardoned thro' the Satisfaction of our Lord Jeſus Chriſt;—that our Life here is only a State of Trial, and a Paſſage to a Life either of Happineſs or Miſery, which is to laſt for ever;—that this Happineſs or Miſery will be according to our Behaviour here;—and that we ſhould ſo live, as to glorify God, and be Bleſſings to ourſelves, and others.

In ſhort,—The Chriſtian Religion propoſes a Remedy for all the Evils we are ſubject to, which we either feel or fear;—and is deſigned to reſtore Men to that holy Temper which is abſolutely neceſſary to fit them for Heaven and Happineſs;—that is, to make them truly *good* and *juſt*, *wiſe* for themſelves, *kind*, *ſober*, *chaſte*, and *temperate*, *peaceable* and uſeful in their Generation.—And it will be

be purely their own Fault, if they are not ſuch;—for this Religion affords them all the Encouragement and Aſſiſtance, that their Caſe can poſſibly demand, or their Hearts can reaſonably deſire.

Ind. 'You have, Sir, fully convinced me 'of the great Bleſſing of being a Chriſtian; 'for which I heartily thank you.'

Miſſ. Give God the Thanks; 'tis he only can open your Eyes, to ſee both your Danger, and your Intereſt.

Ind. 'If I ſhall not be too troubleſome, I 'would only aſk you at preſent, what Anſwer 'I ſhall give to ſuch of our People as ſhall 'preſs me to tell them,—*Why I am reſolved* '*to become a Chriſtian?*'

Miſſ. After what you have already learned, you can tell them with Truth,—That you found you wanted ſomething which you had not in yourſelf, to make your Mind eaſy, and your Condition ſafe;—that your own Reaſon convinc'd you,—that ſuch a Creature as Man could not be made, and ſent into the World, only to eat and drink, and live and die, as the Beaſts of the Field;—that you had often wiſhed to know for what End the Great God made Men;—what Service they owe him;—whether the Way you were in was pleaſing or diſpleaſing to him;—and often wiſhed to know,—*What becomes of Men after they die, and leave this World.*

You

You can tell them, that none with whom you had converſed, could give you any reaſonable Satisfaction concerning theſe Matters,—until, meeting with ſober People among Chriſtians, you have been convinced,—*That you, and many other People and Nations, had loſt the Knowlege of the only true God, who made the World, and all things in it*;—and that Chriſtians have among them A WRITING, which gives them a full and moſt worthy Account of that great and good Being;—*how he made of one Blood all the Nations of the Earth* *;—what excellent and innocent Creatures he made the Firſt Parents of Mankind †; and how they and their Poſterity came to be changed ſo much for the worſe, and ſubject to ſuch evil Diſpoſitions, to ſo many Miſeries and Afflictions as now we ſee they are.—By thoſe Writings, you can tell them, Chriſtians are aſſured how wonderfully good and kind God will be *to ſuch as diligently ſeek him* ‖, and deſire to pleaſe him;—and that all who are not Enemies to themſelves, may be as happy as their own Hearts can wiſh.

You can tell them moreover,—That God has made known in theſe Writings, what Men endued with Reaſon ought to *do*, and what to *avoid*, if they hope to pleaſe their Maker, and their Lord;—what great Happineſs

* *Acts* xvii. 26. † *Gen.* i. ii. iii. ‖ *Heb.* xi. 6.

pineſs they will deprive themſelves of, if they ſtrive not to know, and to do, his Will;—for that ſuch as repent of their Sins, believe in the SAVIOUR he has ſent, and obey his Commands, will, when they die, be happy for ever;—free from *Fear*,—from the Malice of their Enemies,—from *Pain*, from *Sorrow*, from *Cares*, from *Oppreſſion*, from *Sickneſs*, and from *Miſery after Death*; and enjoy all the Bleſſedneſs of which their Nature is capable.——And that ſuch as have not been careful to pleaſe their Maker, ſhall be condemned to everlaſting Miſery.

If they aſk you, as to be ſure they will,—how Chriſtians can be aſſured, that theſe Writings and Truths came from *God?*——you may aſſure them,——*that if any Man ſincerely deſires to know God's Will, he ſhall find ſuch Proofs, as ſhall convince him, that theſe Writings, and the Doctrines they contain, are from God, and not of Men* *.

If they tell you, as they did before, that many who call themſelves Chriſtians live as if not one Word of thoſe Scriptures were true; you may aſſure them,—that all good Chriſtians are much concerned for the Offence theſe give to you, and to others:—That indeed they are not true Chriſtians, but ſuch as, being unwilling to forſake their Sins, and reſolved to follow their Luſts without Diſturb-

* *John* vii. 17.

ance,—ſtrive to forget the Truths they have learned, becauſe the Remembrance of them makes them uneaſy;—and being, by a juſt Judgment of God left to themſelves, they have at laſt loſt all Senſe of the dreadful Puniſhment which hangs over their Heads:—That *this falling away* of Chriſtians from their holy Profeſſion, and turning the Grace of God, which teaches them *to deny all Ungodlineſs, and worldly Luſts, into Wantonneſs*, is ſo far from being an Objection to the Truth of Chriſtianity, that it is an Argument for it;—ſince this was foretold by the divinely inſpired Penmen of the Holy Scriptures,—that there would be *ſome*, who *would hold the Truth* in Unrighteouſneſs,—and *others* that would *draw back to Perdition*, and quite forſake the holy Commandments.

Ind. 'Kind Sir, your Repetition of theſe 'Things, for which I am moſt thankful, has 'confirmed me in my earneſt Deſire and 'Purpoſe to become a Chriſtian.—And I 'beſeech you, once more, to inſtruct me,—'what will be required of me in order to be 'made a Member of that Society which you 'call THE CHURCH OF CHRIST.'

Miſſ. That I will gladly do when you come to me again.—And may that *Good Spirit*, which has put this Purpoſe into your Heart, keep you in this good Diſpoſition!—And do not yourſelf forget to beg of God—That He may

may perfect the good Work which he has begun in you.

The PRAYER.

ALmighty God, who alone canſt order the unruly Wills and Affections of ſinful Men, grant me Grace to withſtand the Temptations of the Devil, the World, and the Fleſh, that I may never follow, nor be led by them;—Keep it ever in the Heart of thy Servant,—That it is indeed an evil and bitter Thing to forſake the Lord, that I may never return to the Sins I have repented of.—Make me ever mindful of my Infirmities, that I may look up to Thee for Help and Aſſiſtance;—and grant that we, to whom Thou haſt given an hearty Deſire to pray, may, by thy mighty Aid, be defended and comforted in all Dangers and Adverſities,—through Jeſus Chriſt, our Saviour and Redeemer. *Amen.*

AN ESSAY TOWARDS AN INSTRUCTION for *INDIANS.*

PART II.

Of BAPTISM, *and the* LORD'S SUPPER: *The* CREED, *the* LORD'S PRAYER, *and the* TEN COMMANDMENTS, *explained.*

DIALOGUE X.

Of BAPTISM.

Miſſionary.

I AM glad to ſee you here again ſo ſoon. 'Tis a good Sign you are in earneſt, and ſincerely deſirous of becoming a Chriſtian.

Indian.

Indian. 'Indeed, Sir, ſo I am.—You have 'convinced me, that it is my INTEREST, as 'well as DUTY, to be a Chriſtian.'

Miſſ. I muſt not ſuffer you to be under ſuch a Miſtake; it was not I alone that could convince you;—it was the *Good Spirit of God*, who is always ready to *enlighten* the Minds, and *open* the Hearts, of ſuch as are in Fear for themſelves, and would gladly know the Will of God, and the Way to pleaſe him.—I am only *his Meſſenger* to you, and, I hope, for your everlaſting Good.

Ind. 'I hope ſo too.—And therefore am 'now come to be inſtructed,—"How I may "be admitted into the Society of Chriſtian "People."

Miſſ. You muſt know then, that CHRIST, the SON OF GOD, and the *Head* and *Governor* of that Society, has appointed Two HOLY ORDINANCES, which we call SACRAMENTS, to be of perpetual Uſe in his Church,—as SIGNS, SEALS, and PLEDGES of God's fulfilling his Promiſes of Bleſſing, upon our Compliance with the Rules of our Duty; and by which he has determined to beſtow his Favours and Bleſſings on ſuch as are worthy of them:—The one is called BAPTISM, or the *Waſhing* of Water, a *Figure* of *Regeneration*, by which all that are well diſpoſed and qualified are to be received into his Church, which is the Society of all Chriſtian

People throughout the World:—The other Sacrament is called—THE LORD'S SUPPER, and appointed by Chriſt himſelf, as an eſpecial Means, by which that Society is to keep up the Remembrance of what he has done and ſuffered to redeem them from Miſery.

By the Sacrament of *Baptiſm*, God is graciouſly pleaſed to enter into COVENANT with his poor Creatures, whereby he promiſes, *on his part*, to take them under his eſpecial Protection, and to give them all that is neceſſary to fit them for Heaven and Happineſs, when they die;—and *Chriſtians*, on *their part*, bind themſelves to become Chriſt's faithful Servants unto their Lives End.

Ind. 'Sir, you often mention our being 'God's *Servants*, and *ſerving God*:—Does 'God want any Service that we can do 'him?'

Miſſ. No, truly: He ſtands in no need of our *Prayers*, our *Praiſes*, or our *Services*. —They cannot *profit* him:—But he having given us certain Commands about our addreſſing ourſelves to Him in *Adorations*, *Supplications*, and *Thankſgivings*; when we obey theſe Commands (tho' purely for our own Good), He is graciouſly pleaſed to deem it ſerving, honouring, and glorifying him, tho' in Truth we only *profit* ourſelves hereby.

Ind.

Ind. 'You will be pleaſed to let me know 'when and *how* Chriſt appointed the Sacra-'ment of Baptiſm?'

Miſſ. Juſt before he left this World, he gave his Apoſtles, who were his Miniſters, *this Command*:—'Go ye, and make Diſci-'ples of all Nations, baptizing them in the 'Name of the Father, and of the Son, and 'of the Holy Ghoſt;—teaching them to ob-'ſerve all Things whatſoever I have com-'manded you *.'

Now here are ſeveral Things, which I would have you carefully to obſerve and remember:—*Firſt*,—The abſolute Neceſſity of believing and receiving the Meſſage which God ſent to the World by his Son:—*Secondly*,—The Neceſſity of being joined to his Church by Baptiſm, when that Bleſſing can be obtained:—*Thirdly*,—The dreadful Condition of ſuch as obſtinately continue in their Unbelief, when the Goſpel is preached to them:—And *laſtly*,—Obſerve the very ſtrict Command of Chriſt to his Miniſters, firſt to *teach*, but then to teach *only*, whatever he has commanded; by which true Miniſters of Chriſt are to be known from falſe Teachers.

Ind. 'How is Baptiſm adminiſtered?'

Miſſ. By dipping the Perſon under Water, or pouring or ſprinkling Water upon him, at the ſame time pronouncing theſe Words; I

* *Matt.* xxviii. 19, 20.

baptize thee in the Name of the *Father*, and of the *Son*, and of the *Holy Ghoſt*.

Ind. 'What do you mean by being bap-'tized in the Name of the Father, Son, and 'Holy Ghoſt?'

Miſſ. It is to ſhew that Men, who through the Corruption of their Nature are no more worthy to be called the Children of God, are by the Waſhing of Regeneration, and Renewing of the Holy Ghoſt, born as it were again, made new Creatures, and thus admitted into a new Covenant, on Condition of their entering into a ſolemn Engagement, to *believe* and *obey* whatever is commanded in the Goſpel of Chriſt, in the Name, or by the Authority, of *God the Father*, who created them; of *God the Son*, who redeemed them; and of *God the Holy Ghoſt*, who enlightens and ſanctifies them.

Ind. 'Are all Perſons capable of Bap-'tiſm?'

Miſſ. Yes:—Both *Infants* and *grown* Perſons.

Ind. 'What is required of thoſe Perſons 'who are grown to Years of Diſcretion, in 'order to their Baptiſm?'

Miſſ. Faith, and *Repentance*; that is, to believe ſincerely all the Doctrines of the Goſpel, and to repent of all former Sins.

Ind. 'But what if he fall again into Sin?'

Miſſ.

Miſſ. It is then neceſſary, that he ſhould reſtore himſelf to the *Benefits* of his Baptiſm by a *Renewal* of his Repentance.

Ind. 'But why are *Infants* baptiz'd, who 'are not capable of theſe Qualifications?'

Miſſ. Tho' they are not capable of *Faith* and *Repentance*, they are capable of being admitted *into Covenant* with God, as the Children of the *Jews* were, by the eſpecial Appointment of God, by Circumciſion.

Ind. 'What is meant by waſhing with 'Water ſuch as are baptized?'

Miſſ. It is an *outward Sign* or *Token*, ſignifying, and aſſuring us, from Chriſt himſelf, that as our Bodies are made clean by Water, ſo ſurely the Souls of all, who are true Believers and Penitents, being thus *dedicated* to God, are *cleanſed* from all paſt Sins, and are put into the Way of Salvation, by being admitted into the Church of Chriſt, and made Members of his Myſtical Body, which is the bleſſed Company of all faithful People.—And laſtly,—we are, by the Words uſed in this Ordinance, made to underſtand, how our Salvation is brought about;—that is to ſay, —*By God the Father*, who loved us, even after we had rebelled againſt him:—*By his Son*, who purchaſed Salvation for us:—*And by the Holy Ghoſt*, who *ſanctifieth* us.

Ind. 'Pray, Sir, explain this a little clearer 'and fuller to me.'

Miſſ.

Miſſ. You muſt know then, that—The waſhing with Water, in the Name of the *Father*, and of the *Son*, and of the *Holy Ghoſt*, *confirms* and *ſeals* to the Perſon thus waſhed, the Covenant of Repentance, for the Remiſſion of Sins, of which Covenant Chriſt is the Mediator; for by him only we have Acceſs to the Father.—*We are born in Sin*, and liable to the Diſpleaſure of our Maker; but, by embracing and complying with the Terms of the Goſpel, we become *Children of God*, according to the new Covenant *;—and by outward ſenſible *Signs*, or *Sacraments*, are confirmed in the *Hopes* of eternal Life, the *free Gift of God*, through Jeſus Chriſt our Lord:—But then *remember*, If you do not endeavour to live in Obedience to the Commands of your Heavenly Father, it will be no Profit to you at all to be called the Child of God.—*Laſtly*, By Baptiſm, you are admitted into the Hope of everlaſting Happineſs, and to a *Title* to the Inheritance of the Saints, upon your *believing*, *embracing*, and *obeying*, the gracious Terms of the Goſpel of the *Bleſſed Jeſus*.—God will then treat you, as a *Father* does the *Child* he loves:—He will, upon your hearty Repentance, and ſincere Return to your Duty, *pity* your manifold Infirmities, and *forgive* all your paſt Offences. He will *correct* you in Mercy, when you do what

* *Gal.* iv. 7. *Rom.* viii. 15.

would

would hurt yourſelf; and will upon your Prayers, *for the Sake of his Son Jeſus Chriſt*, *give* you the Grace of his All-powerful Spirit, to *guide*, *aſſiſt*, *comfort*, and *ſupport* you in the Way leading to everlaſting Life.

Ind. 'Had I no *Right* to theſe Bleſſings, 'before I was baptized?'

Miſſ. —Conſider what Favours they are, and you will find nothing in yourſelf that can deſerve ſuch *.

Can *Sinful Duſt and Aſhes* pretend to Heavenly Privileges—The Favour of God, and the Graces of his Holy Spirit?

Can *corrupt Nature* think of *deſerving*, or *be capable* of *Glory*, and *Honour*, and *Immortality?*

Endeavour *to know yourſelf better*, that, being truly humbled with a Senſe of your own Vileneſs and Miſery, you may thankfully accept of *Help* and *Mercy* from God.—*For they that are whole need not a Phyſician, but they that are ſick* †.

And ſeeing God has promiſed to do ſo much for You, be perſuaded to do ſomething for yourſelf.

Ind. 'What can ſo miſerable a Creature 'do for himſelf?'

Miſſ. You can lament your own Unworthineſs, and pray to God to pity you.—

* *Rom.* iii. 23. † *Matt.* ix. 12.

You

You can uſe the Graces he beſtoweth upon you, and be thankful for his Favours.—

You can do your Beſt, and his Goodneſs will expect no more.

Ind. 'Was the Sacrament of Baptiſm or-'dained by Chriſt himſelf?'

Miſſ. It was in theſe Words—*Go ye, and teach all Nations, baptizing them in the Name of the Father, and the Son, and the Holy Ghoſt* *.———

—Which Command the Apoſtles of Chriſt obſerved;——They preached the Goſpel, *and as many as believed, them they baptized* †.

—By this Sacrament, *adding to the Church ſuch as ſhould be ſaved* ‖.——Holding it neceſſary to baptize with Water, even thoſe that *had received the Holy Ghoſt* ‡.——Teaching us that this Command of Chriſt, where it may be duly obſerved, is not to be neglected on any Account whatever.

Ind. 'What further Uſe am I to make of 'this Sacrament?'

Miſſ. It ought always to bring to your Remembrance, that you are a *Chriſtian:* That you have a *New Name*, and *New Powers*, given you, on purpoſe that you may become a *New Creature.*

If you are indeed a *Child of God*, you will

* *Matt.* xxviii. 19. † *Acts* ii. 41.
‖ *Ibid.* Ver. 47. ‡ *Ibid.* x. 47.

think

think what a *dutiful* Child ought to do.—You will *fear* his Diſpleaſure, and *truſt* in his Love; you will *pray* to him for what you want, and be *thankful* for what he gives; and you will own his Affection when he *corrects*, as well as when he *ſmiles* upon you.

If you look for an *Inheritance in Heaven*, your Thoughts will be often *there: For where your Treaſure is, there will your Heart be alſo**.

And you will not be too eager or anxious for the Things of this World.—You will neither be much afraid of its *Troubles*, nor too fond of its *Vanities*, remembring that *both* will ſoon have an End.—

And as you ever *hope* to go to *Heaven*, you will endeavour *to fit* yourſelf *for that glorious Place:* — Remembring, —— *That without Holineſs no Man ſhall ſee the Lord*†.

The ſure Promiſe of God will not ſuffer you to deſpair:—And the Joy that is ſet before you will encourage you to preſs forwards.

You will be thankful to God for calling you to this State of Salvation:—And gladly undertake the Conditions he requires of you.

What theſe Conditions are, you ſhall know the next time I ſee you. But firſt, with a thankful Heart, ſay,

* *Matt.* vi. 21. † *Heb.* xii. 14.

The

The PRAYER.

ALmighty and everlaſting God, heavenly Father, I give Thee humble Thanks that Thou haſt vouchſafed to call me to the Knowlege of thy Grace and Faith in Thee: Increaſe this Knowlege, and confirm this Faith in me evermore. Heal all the Evil Inclinations of my Soul; and create in me an hearty Love unto Holineſs, that, continuing thy Servant, I may attain thy Promiſes, and be made a Partaker of thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

DIALOGUE XI.

The Conditions required of ſuch as are to be baptized.

Indian.

'THE laſt Time I waited upon you, 'you were pleaſed to promiſe to in-'ſtruct me in thoſe Conditions that Perſons 'are required to know, and promiſe to per-'form, in order to be baptized.'

Miſſionary. I ſhall gladly do this.—As Chriſt will moſt ſurely keep the Promiſe he has

has made of many great and valuable Bleſſings;—So you muſt *on your part* promiſe,

To renounce the Devil, and all his Works:
The World, and all its evil Ways and Cuſtoms:
And the Fleſh, and all its ſinful Luſts.

And ſecondly,

That you will receive and believe the Truths and Meſſage which God ſent unto Men by his Son, which are contained in the Holy Scriptures of the New Teſtament, and ſummed up in what we call The Apoſtles Creed.

And laſtly,—

You muſt promiſe to uſe your utmoſt Diligence, and ſincere Endeavours, to keep the Commands of God all the Days of your Life.

And here, as on one hand I would not diſcourage you, ſo on the other I muſt tell you the Truth,—*that theſe things are not ſo eaſily performed as promiſed.*

Ind. 'I ſee I muſt give you the Trouble 'of explaining yourſelf further:—I ſhould 'be glad therefore to know what ſort of Life 'is required of a Perſon that is come to Years 'of Diſcretion, after he is baptized, that I 'may not promiſe what I do not perfectly 'underſtand, nor undertake more than I am 'able to perform.'—

Miſſ. You remember, I hope, what I have often told you,—'*That this Life is a State of* '*Trial*;'—that God having prepared the greateſt Happineſs for ſuch as believe in him, *love*, *honour*, and *obey* him,—that he may make them fit for the Reward he intends them, he hath determined to try their *Faith*, their *Love*, and their *Obedience*.—Not that *He* is ignorant of their Hearts, and their Sincerity;—but his Deſign is by theſe Trials to ſhew them to themſelves, and to humble them, by ſeeing how much they muſt depend upon his Grace and Help;——and to ſhew the Power of his Grace over the greateſt Adverſaries of their Souls.—He has therefore permitted *evil Spirits* to make this Trial, by *tempting* Men to the Sins which they renounced at their Baptiſm.

Ind. 'I remember what you told me con-'cerning the DEVIL, and his EVIL SPIRITS; '—that they were ſuch as rebelled againſt 'their Maker, and for that Sin were caſt out 'of Heaven;—that their evil Nature leads 'them to *tempt* and *draw* Men from the true 'God;—and that God permits them to try 'the Faith of Chriſtians, and to execute his 'Judgments upon Sinners.—Beſides theſe 'Enemies of our Souls, I remember, what 'you told me, and what I find true by Expe-'rience, that we have an Enemy within our-'ſelves, even our own corrupt Nature, very

'prone to Evil; and that we have alſo an 'evil World, and evil Examples, to lead us to 'forget or to neglect God, and our own 'Promiſe.'

Miſſ. I am glad you remember theſe Things ſo well.—I muſt therefore now give you the *neceſſary Advice*, which our Lord Chriſt has given to all ſuch as deſign to become Chriſtians;—that is,—to do what all wiſe Men will do, who have any thing of Moment to undertake,—'To ſit down and 'conſider, what it is to be a Chriſtian *.'—Leſt afterwards you expoſe yourſelf to Shame, and diſgrace the Religion you profeſs, as too many do.

Ind. 'I heartily thank you, Sir, for this 'Caution and Advice;—and beg you will let 'me know the Sins I may be tempted to;—'and how I may oppoſe and avoid falling into 'them.'

Miſſ. The Sins to which the Devil and his evil Spirits are moſt eagerly bent to tempt Men,—are, firſt of all, to forſake the true and only God, to *truſt* in themſelves, and to *fear* and *worſhip other Beings*.—This is called IDOLATRY, and provokes God to give ſuch Perſons up—*to a Mind void of Judgment*,—*to commit all Iniquity with Greedineſs* †.—This is the ſad Caſe of all the Nations of the World, who worſhip not the true God.—

* *Luke* xiv. 28. † *Rom.* i.

They are under the Power of *Satan*, his *Angels*, and his *Agents*; and ſo are you, until through the Favour and Mercy of God, and in the proper Exerciſe of Faith and Obedience, you are received into his Church and Family.

REVENGE, and MURDER, that too often follows it, are *Satan*'s darling Temptations; by which Millions of Souls have been ſent out of this World.—This is what you muſt reſolve againſt, as a Sin more eſpecially hated of God.—If you are *injured*, or *oppreſſed*, you muſt leave your Cauſe to God:—He, and he only, knows what Puniſhment every *Injury* and *Injuſtice* require; and will call Offenders to an Account in his own proper Time.—It is true, Revenge is ſweet and tempting to our corrupt Nature; but corrupt Nature you muſt not follow, if you reſolve to be the Servant of God.

Another Sin, which the Devil tempts Men to, is *Lying*:—HE IS THE FATHER OF LYES, and would have all Men like himſelf; becauſe he knows what God has declared, that *ſuch as love and make Lyes**, ſhall have no Inheritance in his Kingdom. This you will conſider and reſolve againſt, as you hope for the Favour of God.

There is another very dangerous Error, to which Men are ſtrongly tempted;—that

* *Rev.* xxii. 15.

is,

is, to be proud, and to have an high Conceit of their own *Reaſon*, *Wiſdom*, and *Ability* to *know*, and to *do*, what is good, and beſt for themſelves. Now this *Pride* and *Self-conceit* takes Men off from their *Dependence* upon God, his *Will*, and *Word*; by which alone we can know *what we muſt do to be ſaved*;—upon what Terms God will pardon a Sinner; and what will become of us when we die. Now nothing can provoke God more, than for us poor Creatures to think, that we want not his Help, his Grace and Light.

Laſtly, You muſt know,—that the Devil hath his Agents in every Place:—Theſe are Men of *wicked Lives, and wicked Principles*;—who make a Mock of Sin;—who fear not to blaſpheme that God, *who can deſtroy both Body and Soul in Hell.*—Now the Spirit of God has aſſured us, that *Converſation with ſuch Perſons will corrupt good Manners* *.—*Here then will be your Trial*;—and you ought to conſider beforehand, whether the Pleaſure of ſuch Company ſhall prevail with you to neglect the Counſel of God; which is, to avoid them, as you would avoid your own Deſtruction:—Or whether you will run the Hazard of being ruined for ever, by converſing with ſuch wicked Perſons.

The next Thing, which at your Baptiſm you promiſe to renounce, is—'the World,

* 1 *Cor.* xv. 33.

'and all its evil Cuſtoms and Manners;—'as alſo, all the ſinful Luſts of the Fleſh, 'ſo that you will not follow nor be led by 'them.'

Ind. 'I am afraid, Sir, that, without your 'Inſtructions, I ſhall not underſtand this as I 'ought.'

Miſſ. You will remember,—that this is not the World for which you were chiefly made;—nor muſt you look for any true and laſting Happineſs here.—Now you will meet with many Things in the World, which will tempt you with an Appearance and Shew of Happineſs; and if you are not reſolved to avoid them, they will turn your Heart from the Love of God, and the Care of your Soul.

Ind. 'You will be ſo kind as to let me 'know what theſe are.'

Miſſ. The Spirit of God will tell you:—They are 'The Luſts of the Fleſh,'—that is,—all ſinful, unchaſte, and impure Pleaſures, and whatever leads to ſuch Sins.—*Secondly*,—'The Luſt of the Eyes,'—that is—all ſinful and covetous Deſires, and Love of Riches.—And, *Thirdly*,—'The Pride of Life* ;'—or an *exceſſive* Value of themſelves, accompanied with an *unreaſonable* Deſire of the Eſteem of the World.

Ind. 'Pray let me know more particularly

* 1 *John* ii. 16.

'what

'what are the "Luſts of the Fleſh," which 'I am to reſolve againſt.'

Miſſ. I will repeat to you the very Words of God, that you may be convinced I do not tell you any thing but what will be neceſſary to your Salvation.—Now theſe *Works of the Fleſh are manifeſt*; that is, they may eaſily be known by any conſidering Perſon, tho' never ſo unlearned, to be diſpleaſing to a good and holy God.—Such are *Adultery*, *Whoredom*, *Idolatry*, *Witchcraft*, *Drunkenneſs*, *Hatred*, *Malice*, *Revenge*, *Strife*, *Seditions*, *Murders*, *Revellings* *, *and ſuch-like.*—Now however tempting many of theſe Sins may be,—you muſt ſit down, conſider, and reſolve againſt them, or never hope for the Favour of God.

Ind. 'You will now let me know what is 'meant by—"The Luſt of the Eyes."

Miſſ. I told you before, that it is the eager and covetous Deſire of Riches. And that you may be convinced how dangerous a Sin this is, you ſhall hear what Chriſt himſelf has ſaid,—*That it is very hard for rich Men to be good Chriſtians* †; becauſe they are ſo much expoſed to many Evils and Temptations,—ſuch as theſe following:—They that have Riches are apt to *love* them too much,—*to put their Truſt in them*, and to *forget* their Dependence upon God; to *lord* it over and *oppreſs* their Inferiors;—*and to make Proviſion*

* *Gal.* v. 19, 20, 21. † *Matt.* xix. 23.

for

for the Fleſh, to fulfil the Luſts thereof;—— And this may be the true Reaſon, *why* our bleſſed Saviour ſays *it is ſo hard for a rich Man to enter into the Kingdom of God*;—becauſe, being exempted from all the Toil and Care of Life, he is apt to enter too far into the Pleaſures of it, and *to ſay to his Soul, Soul, take thine Eaſe*, and enjoy the good Things before thee;—whereas our Portion here is *Labour* and *Exerciſe*, not full *Enjoyment*.—

The Buſineſs of our Salvation is a great Work, which cannot be effected without Diligence, and Zeal, and earneſt Contention; but He that is unacquainted with Labour, will ſcarce take the Pains that is required, towards *working out his Salvation, and making his Calling and Election ſure.*

Beſides all theſe,—Great Wealth is often attended with ſuch Cares as *choak the Good* * *Seed* ſown in the Heart of Men, that is, the holy Deſires, and good Reſolutions, which are wrought in Men by the Spirit of God, ſo that this good Seed becometh unfruitful.

And tho' *Riches* may be made uſe of to good Purpoſes, yet it will require a more than ordinary Grace of God ſo to uſe them;—which extraordinary Grace is ſeldom aſked by, and therefore ſeldom given to, ſuch whoſe Hearts are poſſeſſed with the Love of Riches.

* *Matt.* xiii. 22.

Ind.

Ind. 'One would conclude then,—that 'Chriſtians ought not to deſire Riches ſo 'eagerly as generally they do;—nor ought 'they who want them to think themſelves 'unhappy, or not beloved by God.'

Miſſ. That is very true. And they who will not be convinced of theſe Truths, by what God has declared in his Word, will one Day be convinced by ſad Experience, when it may be too late to do them any Service.

Ind. 'Muſt then every Man, who would 'ſave his Soul, renounce the Thoughts of 'Riches?'

Miſſ. No: Riches may be uſed to many good Purpoſes. A great Apoſtle of Jeſus Chriſt tells you how;—'*Charge* (ſays he) '*them who are rich in this World, that they* '*be not high-minded, nor truſt in uncertain* '*Riches, but in the Living God, who giveth* '*us richly all things to enjoy:—That they do* '*Good, that they be rich in good Works, ready* '*to diſtribute, willing to communicate; laying* '*up in Store for themſelves a good Foundation* '*againſt the Time to come, that they may lay* '*hold on eternal Life**.'—But ſtill they are dangerous Things;—They are fluctuating and precarious;—the *Means*, not the *End* of Happineſs:—They may be Inſtruments of giving large Scope to Virtue;—Great Bleſſings in the Hands of the Upright; to the

* 1 *Tim.* vi. 17, 18, 19.

Good

Good of his own Soul, and the Welfare of Mankind;—But *They are Thorns and Snares in the Way of the froward* *.

Ind. 'What Advice will you give me, 'that I may neither *deſire* nor *enjoy* them too 'eagerly?'

Miſſ. That you may not endeavour by unjuſt Ways to better your Condition, you will find theſe Words of Jeſus Chriſt in his Goſpel;—*What will it profit a Man, if he ſhould gain the whole World, and loſe his own Soul*†?

To moderate your Deſires, conſider, that *the more you have, the more you muſt account for.*

To make you more *contented*, you muſt know, that Men are not happy, becauſe they have a great deal, but becauſe God gives them Power to enjoy what they have, be that more or leſs.

That the Favours of God may not tempt you to Idleneſs, remember,—*That Slothfulneſs caſteth into a deep Sleep*; that is, it makes Men inſenſible of what concerns the next World, and in this World—*covers them with Rags*‖.

And, laſtly, If you let no worldly Buſineſs hinder you from ſerving God daily, it will keep in your Mind a conſtant Senſe *of your Dependence* upon him, and make you ſet your

* *Prov.* xxii. 5. † *Mark* viii. 36.
‖ *Prov.* xxiii. 21.

Thoughts

Thoughts upon another World, to which *this* is only a *Paſſage*.

Ind. 'Pray inſtruct me how I may beſt avoid Temptations.

Miſſ. The Directions I give you ſhall be ſhort and plain, and ſuited to your Condition.

Let this be ever in your Mind, that Sin is the worſt of all Evils:—For all other Evils will have an End, at fartheſt when you die; but Sin will make you miſerable for ever.

Remember that you are naturally inclined to Sin, that the *Devil* will tempt you to it, and that God only can ſave you.

And then you will never truſt in your own Strength, but in the living God.

To him therefore you will conſtantly pray for Help; *and if you draw nigh to him, he will draw nigh to you**.

And yet you muſt not expect God's Aſſiſtance without uſing your own Endeavours; for that is to tempt the Lord.

If Sinners entice you, you muſt not conſent unto them†: For they are the Devil's Inſtruments.

If you fall into evil Company, you muſt go out of it immediately, and *not* walk in the Way with them, leſt God forſake you.

When the *Holy Spirit* of God puts into your Mind good Deſires, or checks you for doing Ill, you muſt obey the Voice of God;

* *Jam.* iv. 8. † *Prov.* i. 10.

and

and he will love you, and preſerve you from your ſpiritual Enemies, and from everlaſting Death.

Ind. 'You will now be pleaſed to explain 'to me THAT PRIDE OF LIFE, which a 'Chriſtian renounces at his Baptiſm.'

Miſſ. By *the Pride of Life* is meant,—that great Opinion, which, through the Corruption of Nature, all People are apt to have of themſelves;—with an eager, reſtleſs, and immoderate Deſire after every thing that may diſtinguiſh them from others, and which may ſet them high in the Eſteem of the World.

Now this *Pride of Life* is the Occaſion of many Evils, which are highly diſpleaſing to God, and muſt be reſolved againſt by every good Chriſtian.

The *Evils* are theſe that follow:—They who are under the Power of this Vice, are more concerned for the Eſteem of the World, than how to pleaſe God:—They are therefore too often tempted to ſupport the good Opinion of the World, by laying that out on Vanity, which ſhould be the Support of their Families, or of the Poor:—And they are too apt to deſpiſe the Poor, as if they were not Creatures of the ſame Kind with themſelves.—They look upon all the Advantages or Bleſſings they have, whether in their *Perſons*, or in their *Poſſeſſions*, as their Due; and therefore are generally *unthankful* to God, and

and *rob* him of the Honour of his own Gifts: —In ſhort, they are *angry*, when they are not valued as they think they deſerve;—they are apt to be *diſcontented*, and to think, that they deſerve *more* than they have;—to *repine* at their Misfortunes, and *overlook* their own Infirmities; and are therefore utter Strangers to that *Humility*, which muſt recommend them to the Grace and Favour of God:—*For he reſiſteth the Proud, and giveth Grace to the Humble**.

Ind. 'Since this Pride of Life and Heart is 'ſo natural to us, what can cure us of it?'

Miſſ. Nothing *but the Grace of God*, and poſſeſſing your Heart with Things of greater Moment.

Conſider, that you are liable to *Eternal Miſery*:—That your great Buſineſs in this World is to prepare for a happy DEATH, and the DAY OF JUDGMENT; and you will be very indifferent about ſeveral Things, which you now take too much Pleaſure in.

For which Reaſon you will neither ſtudy to be *vain* and *fooliſh* in your Dreſs, nor *ſingular* and *conceited* in your Opinions, but imitate ſuch as are ſober-minded;—as knowing, *That the Ornament of a meek and humble Spirit* † is in the *Sight* of God of *great* Price; and ſhould therefore be your great Concern.

* 1 *Pet* v. 5. † *Ibid.* iii. 4.

And then, if you remember,—*that you have nothing which you have not received**,—nothing but what you muſt give an Account for, you will have more Reaſon to *fear*, than *be proud* of your Advantages.

Ind. 'Well, Sir, I ſee ſufficient Reaſon, 'why every one, who purpoſes to become a 'Chriſtian, ſhould *renounce the Devil, and 'all his Works,—the Vanities of the World, '—and the Luſts of the Fleſh.*—I am alſo 'convinced of the great Advantage thoſe 'will reap, who are able to overcome theſe 'Difficulties.—But then I am diſcouraged 'exceedingly, when I ſee ſo many, who have 'undertaken to be Chriſtians upon theſe Con-'ditions, in a manner renounce that Religion 'afterwards,—either finding it impoſſible to 'obſerve theſe Conditions, or thinking that 'they are not ſo very neceſſary to Salvation, 'as you ſay they are.'

Miſſ. Believe not this, becauſe of *our ſaying ſo only*; but becauſe *the God of Truth and Mercy* hath ſo ſaid, who would have all Men come to the Knowlege of the Truth, and requires nothing to be *done* or *avoided* by Chriſtians, but what is abſolutely neceſſary to their Salvation;—and which He will enable them to perform, if it is not plainly their own Fault.

As for ſuch as *call* themſelves *Chriſtians*,

* 1 *Cor.* iv. 7.

but *do not* the Things which Chriſt has commanded, you muſt not judge of the Chriſtian Religion *by them*, but by your own *Senſe*, and *Want* of a *Redeemer*.—The Chriſtians you ſpeak of have never truly conſidered the extreme Danger they are in;—nor what the Son of God has declared:—*That it were better for them, that a Mill-ſtone was hanged about their Necks, and they caſt into the Sea, than they ſhould be the Occaſion of Offence to well-diſpoſed People**.—And indeed, none ſerve the Deſigns of *Satan* more than ſuch Sort of Chriſtians;—and who have no other Choice, but a true and timely *Repentance*, or *everlaſting Miſery*.—And *Repentance*, one would hope, they would chuſe, if they would conſider the great Patience of God, which ought to fill their Eyes with Tears, and their Hearts with that Shame and Sorrow, which is the Work of true Repentance.

Do but remember what I have told you before, *that a true Faith in God, and in his Word*, will enable you to overcome all the Difficulties you can poſſibly meet with.

It is for this Reaſon that every one, before he takes upon himſelf the Chriſtian Profeſſion, is obliged to give an Account of his *Faith, without which it is impoſſible to pleaſe God*.

Ind. 'Having given you ſo much Trouble 'already, I muſt now aſk you to explain to

* *Luke* xvii. 2.

'me the Particulars of the Chriſtian *Faith*; 'but with your Leave I will wait on you 'again very ſoon.'

Miſſ. As ſoon as you can.—In the mean time, I muſt put you in mind—To beg of God to deliver you from the Attempts of the Devil and his wicked Agents, who will try all Ways to divert you from your good Purpoſes. —And may God keep you in the good Diſpoſition you ſeem to be in!

The PRAYER.

ALmighty and moſt merciful Father, preſerve me from all the Temptations of my Adverſary the Devil, who goeth about ſeeking whom he may be permitted to devour.—Give me holy Reſolutions, and a watchful Spirit, that I may perſevere in the Way of Godlineſs, and my Life correſpond with the Purity of my Faith.—Oh! Let me never diſhonour ſo excellent a Title as that of a *Chriſtian*; but do thou reign in my Heart, by thy Spirit of Grace guiding all my Actions, and directing my Intentions, that I may be the Servant of thy divine Will here, and be admitted to the Holineſs and Glories of that State, where Thou reigneſt for ever and ever, and art All in All. *Amen.*

DIALOGUE XII.

The Articles of the Chriſtian Faith practically explained.

Indian.

'YOU told me, Sir, when I left you laſt, '—*That without Faith no Man can* '*pleaſe God**, nor ought to be admitted into 'the Society of Chriſtians,—I am therefore 'now come to learn of you, *What that Faith* '*is*,—which Chriſtians *profeſs to believe*, be-'fore they are baptized.'

Miſſionary. You muſt know then, that there are many Things which Chriſtians believe, and which you will know hereafter, when you hear the HOLY SCRIPTURES read and explained.—In the mean time there are certain Truths neceſſary to be known and believed, before you can be baptized.

Ind. 'How ſhall I know what theſe Truths 'are?'

Miſſ. For the Benefit of young Beginners, and for ſuch as cannot read or remember many Things, Truths of the greateſt Moment are contained in this following ſhort Account, which we call THE CREED,——or the ARTICLES

* *Heb.* xi, 6.

TICLES OF THE CHRISTIAN FAITH; and I muſt prevail with you ſo to fix them in your Memory, that you may not forget them as long as you live;—for the Belief of theſe will be a powerful Means to make you *holy*, *righteous*, and *happy*.

The CREED, *or* THE ARTICLES *of the* CHRISTIAN FAITH.

I believe in God the Father Almighty, Maker of Heaven and Earth:---And in Jeſus Chriſt his only Son our Lord,---who was conceived by the Holy Ghoſt,---born of the Virgin *Mary*,---ſuffered under *Pontius Pilate*,---was crucified, dead and buried;---he deſcended into Hell;---the third Day he roſe again from the Dead;---he aſcended into Heaven;---and ſitteth at the Right-hand of God the Father Almighty;--- from thence he ſhall come to judge the Quick and the Dead.

I be-

I believe in the Holy Ghoſt; --- the Holy Catholick Church; --- the Communion of Saints; --- the Forgiveneſs of Sins;---the Reſurrection of the Body;---and the Life everlaſting. *Amen.*

Ind. 'I will endeavour to learn them by 'Heart;—and I hope I ſhall remember them 'as long as I live.—And now I ſhall be very 'thankful, if you will ſhew me,—How the 'Knowlege and Belief of theſe Things are 'neceſſary to make Men good, as, you very 'juſtly ſay, all Chriſtians ought to be?'

Miſſ. Remember then,—*That to believe in God*, is *not only* to profeſs, that there is ſuch a *glorious Being*, who made the World, and all Things in it;—but alſo *to believe* whatever he hath made known to us, either concerning himſelf, or the Duties we owe to *Him*, *ourſelves*, and *others*; which is all contained in the Holy Scriptures, *written by the Inſpiration of God**, who can neither be deceived, nor deceive us.

Now in theſe Scriptures he hath made known to us,—*That he never left himſelf without Witneſs*†; but hath given ſufficient Proofs of his *Almighty Power*, *Wiſdom*, *Ju-*

* 2 *Tim.* iii. 16. † *Acts* xiv. 17.

ſtice,

ſtice, *Goodneſs*, and *Truth*, in all Ages of the World.—He hath made known to us,—that by *his Almighty Power* he *created* the World, and all Things in it;—and that, *by his moſt wonderful Wiſdom*, he has *governed* and *preſerved* it ever ſince it was made.

That He is the *Author of our Being*, and of all the Good we do, or ever can enjoy *.

That He is perfectly Holy, and requires all his Servants to be holy †.

That He ſees where-ever we are, and whatever we do, ſo that if we pray to Him we are ſure to be heard; if we ſin, we are ſure to be puniſhed ‖.

For his *Power* is *mighty*, to reward his faithful Servants, and to puniſh the Diſobedient ‡.

That He is *juſt* in all his Ways; commandeth nothing, but what is for the Good of his Creatures; and never puniſheth, but when they truly deſerve his Diſpleaſure **.

That He is *Long-ſuffering*, and ready to receive all that are ſenſible of their Miſery *†.

And that He is a *faithful* God; whatever he has promiſed, will certainly be performed; whatever he has threatened, will ſurely come to paſs *‖.

* *Acts* xvii. 28. † 1 *Pet.* i. 15, 16. ‖ *Prov.* xv. 3. ‡ *Gen.* xvii. 1. ** *Ibid.* xviii. 25. *† 2 *Pet.* iii. 9. *‖ *Deut.* vii. 9.

For

For He governeth all Things, both in Heaven and Earth; and *nothing is too hard for him that he thinks fit to do**.

Now the *Belief* of theſe Truths is neceſſary to give us ſuch worthy Thoughts of the *Great* and *Glorious* God, as may *humble* us in our own Eyes;—and make us *fearful* of offending, and *glad* to pleaſe, one who has Power to *reward* or *puniſh* ſuch as *pleaſe* or *offend* him.—On the other hand,—we ſhall be diſpoſed to *love* him above all Things, becauſe we believe him to be the Giver of all the Good we either *enjoy*, or ever *hope* for.—And he having made known to us,—That *his Eyes are in every Place, beholding the Evil and the Good*†; and that from him no Secrets are hid;—this Conſideration is proper to make us careful of our Words and Actions, and afraid of *doing* or *ſaying* any thing which may diſpleaſe ſo great and holy a Being.—And as for his *Juſtice*, we have the greateſt Reaſon *to fear it*; becauſe he has in the Holy Scriptures made known to us many dreadful Examples of his Diſpleaſure againſt thoſe who had no Regard to Reaſon, or his Commands; by which we learn what we muſt expect, if we provoke him by our Sins.—*Laſtly*,—when we ſee, as we find it in his Word, that this Great God has been ſo good as to ſpare Men,

* *Jer.* xxxii. 17. † *Prov.* xv. 3.

even

even when they have deſerved Puniſhment, we are hereby powerfully led to adore and admire his Goodneſs and Patience, *which doth*, or *ought to lead Men to Repentance.*

Ind. 'Why is God called the FATHER?'

Miſſ. Becauſe he is the *Maker* and *Preſerver* of all Creatures, which, with the Care and Affection of a Father, he watches over continually.

He is the Father of Man, *becauſe He created him after his own Image.*

Becauſe he teacheth Man Knowlege;——*corrects him* when he does amiſs;—and *rewards* him when he does well.

Ind. 'What is meant by God's *Providence?*'

Miſſ. The *Wiſdom* and *Power* of God, by which He *knows* and *appoints* how every thing in the World ſhall be, ſo that the whole Creation is taken care of:—*Not the meaneſt Creature can ſuffer*, without God's Leave, either by *Malice* or *Accident* *.

Ind. 'Why then do Evils befal Men?'

Miſſ. Very often to *puniſh* them, and to bring them to Repentance; but *eſpecially* to *wean* our Hearts from being too fond of this Life; and that we may *think* of, *delight* in, and *prepare* for a better.

Ind. 'Doth God govern the Seaſons? *Do*

* *Matt.* x. 29.

'*not*

'*not Summer and Winter, Spring and Har-*
'*veſt*, return certainly at their appointed
'Times?'

Miſſ. — They do: — But then, to put Men in mind, that they depend upon *God only*, and not upon the *Seaſons*, for their daily Bread,—the *Summer* ſometimes returns without its uſual *Heat*, and the *Harveſt* without its *Fruitfulneſs* *.

Ind. 'Have not wicked Men, and wicked
'Spirits, great Power of doing Miſchief?'

Miſſ. 'Tis true — God hath given them great Power both to puniſh the Wicked, and to try the Faith of the Righteous †: — But the Word of God aſſures us, That neither Men nor Devils can do the leaſt Hurt, without the Leave of God: — And this is the Reaſon, that there is not more Miſchief in the World, and that all Things are not everywhere in Confuſion ‖.

Ind. 'Of what Uſe is it to believe, that
'God is our Father?'

Miſſ. If you indeed believe this, you will take your Father's Word for what he promiſeth; be pleaſed with what he ordereth; —*Caſt all your Care upon Him*; *for He careth for you* ‡.

You will never abuſe his *Goodneſs* and *Long-ſuffering*; —— for tho' he hath the *Compaſſion*

* *Hag.* i. 9, 10, 11. † 2 *Sam.* xvi. 10.
‖ *Job* i. 11, 12. ‡ 1 *Pet.* v. 7.

of

of a *Father*, yet if his *Children* are obſtinately *diſobedient*, He is *a God terrible in Judgment**.

In all your Afflictions, you will have this Comfort; *'Tis good for a Man to be in Trouble*†, and to *bear Chaſtening*, if it ſo *ſeemeth good* to his all-wiſe and gracious Father; not for his own *Pleaſure*, but our *Profit*, as it may make us *Partakers* of his Holineſs, and *yield the peaceable Fruit of Righteouſneſs to them that are exerciſed thereby*‖.

Laſtly, If God is *your Father*, your Inheritance is in Heaven; which you ought frequently and ſeriouſly to think of,——'*That* '*where your Treaſure is, there may your Heart* '*be alſo*‡.'

Ind. 'I am convinced, and do believe theſe 'Perfections of God; and I ſee how neceſ-'ſary they are to be known and believed, in 'order to make Men *fear* before him,—and 'to *love* and *obey* him.'

Miſſ. But you have not perhaps conſidered —what little Comfort the Belief of theſe Things will be to a Man who knows himſelf to be a Sinner, and that as ſuch he muſt needs be under the Diſpleaſure of this *holy*, *juſt*, and *powerful God*;—and yet knows not how to be reſtored to his Favour.

Ind. 'That is indeed a perplexing, tor-

* *Pſal.* xlvii. 2.
† *Ibid.* cxix. 71.
‖ *Heb.* xii. 5, &c.
‡ *Matt.* vi. 21.

'menting

'menting Thought;—and I remember what 'you told me before,—That until God was 'pleaſed to let Men know upon what Terms 'he would accept of their Repentance, and 'pardon them, the wiſeſt Men on Earth could 'not find it out, ſo as to make the Minds of 'Sinners eaſy.'

Miſſ. This will convince you *of the great Bleſſing of Chriſtianity*,—and the great Goodneſs and Mercy of God, in delivering Mankind from the *Fear of Death*, and what will certainly follow;—which, without the Goſpel, was the Torment of Sinners, *and kept them in Bondage all their Life long**.—How God has delivered us from this Bondage, you will underſtand in the *next Article of the Chriſtian Faith*.

Ind. 'You will be ſo kind as to explain 'that to me.'

Miſſ. That I will do.—But I muſt be obliged to repeat ſome Truths of Moment, which I have told you before:—That after the FIRST PARENTS OF MANKIND had loſt their Maker's Favour by their Diſobedience, and brought *Sin*, and *Miſery*, and *Death*, into the World,—God in great Pity promiſed them a SAVIOUR; one who would ſatisfy his Juſtice, for the Diſhonour done to him by their Sins, and would reſtrain the Power of

* *Heb.* ii. 15.

that *evil Spirit*, which had tempted them to ſo great a Sin.

Now this *promiſed* SAVIOUR is the *very Perſon*, in whom we Chriſtians profeſs to believe, when we ſay,——*We believe in Jeſus Chriſt, the only Son of God, our Lord.*

For when the World was grown exceeding wicked, and ignorant of the only true God, this his SON took upon himſelf the Nature of Man, by being *born of a Virgin*, that, as a *Man*, he might be capable of ſuffering for the Sins of Men, *for which from the Beginning of the World he had engaged to ſuffer**, to ſave us from being loſt for ever.

Accordingly, the Rulers and the Generality of the People of the *Jews*, amongſt whom he was born and lived, being grown very corrupt and wicked, did not only reject HIM, and the MESSAGE of Salvation that he brought them from God, and the holy Rules of Living which he aſſured them were neceſſary to pleaſe God; but they alſo uſed him moſt barbarouſly, and at laſt prevailed with *Pontius Pilate*, the *Roman* Governor, to put him to Death, *even againſt his Conſcience*;—which Death the Son of God ſubmitted to; *for he could eaſily have delivered himſelf out of the Hands of his Enemies.*—Now, by willingly *offering* himſelf to Death, he became a *Sacri-*

* *Rev.* xiii. 8.

fice acceptable to God for the Sins of the whole World;—and *reſtored* Mankind to the Favour of their Maker, upon moſt *reaſonable Conditions*.—And that all ſuch as do believe in him, might be aſſured of this,—*God raiſed him the third Day from the Dead*, and *ſhewed him openly*.—And by this moſt powerful Proof —*declared him to be his Son*;—and that whatever he had *ſaid*, or *done*, or *taught*, was agreeable to his Will and Appointment.

After this, in the Sight of many, *He aſcended into Heaven*, and was *ſet at the Right Hand of God*, having all Power granted him for the Benefit of his Church, *to give eternal Life to all ſuch as ſhall believe in, and obey him* *.—And, *laſtly*, *We believe, that this our Saviour ſhall come again at the End of the World, to judge the Living and the Dead.*

Ind. 'You will now be ſo good as to ſhew 'me,—what Effects this Belief ought to have 'upon thoſe that know theſe Things.'

Miſſ. You cannot but perceive the powerful Influence, which the Belief of theſe Things muſt needs have upon every thoughtful Chriſtian.

The Perſon in whom we believe, IS THE SON OF THE MOST HIGH GOD; his true, and proper, his *only begotten*, and *dearly beloved Son*.—Surely, ſaid God himſelf, *they will reverence my Son* †.—And have not Men

* *John* xvii. 2. † *Matt.* xxi. 37.

all the Reaſon in the World to reverence and obey him, ſince, for us Men, and for our Salvation, he came down from Heaven,—*to redeem us*,—*to ſuffer* for our Sins, to declare to us his Father's Readineſs to pardon Sinners,—and to put us in the Way of Salvation?

In the next Place,—we receive Jeſus Chriſt for *our Lord*;—we are therefore no longer *our own Maſters*;—but we are to do what he hath commanded.—*Nor muſt we pretend to ſerve two Maſters*, that is, *our Lord*, and *our own corrupt Inclinations*.

Our Lord is *the Son of God*, and as ſuch *has all Power given Him in Heaven and in Earth*:—He is therefore able to defend us in all Aſſaults of our Enemies;—nor need we fear the Power of any Adverſaries of our Souls.

He was made Man;—he knows, therefore, the *Temptations*, the *Weakneſſes*, the *Miſeries* we are ſubject to; and will pity us, being as willing, as he is able, to help us in all our Diſtreſs, when we call upon him.

By his being obliged to ſuffer Death in the place of Sinners,—we learn how ſad the Condition of Mankind was, ſince the *Juſtice of God* would not be ſatisfied with a *leſs* Sacrifice.—By this alſo we ſee the dreadful Nature of Sin, how diſpleaſing it is to God, and what Puniſhment it muſt have, if it be not repented of.

But

But then, for our Comfort, we have this Aſſurance, that tho' our Sins be never ſo great, they cannot be greater than the Price the Son of God has paid for our Pardon, if we do *repent*, and *return* to our Duty.

By the *Reſurrection* of Chriſt, and his *Aſcenſion* into Heaven, our Belief in him is confirmed beyond any Doubt;——and he having all Power with God—(for that is the Meaning *of ſitting at his Right-hand*) *he is able to do for us more than we can aſk or think.*

You believe that he died, was buried, and roſe the third Day from the Dead.

Then you are ſure, that *God can raiſe the Dead*; and therefore we hope, both for ourſelves and Friends, that we ſhall live again: —*For them that ſleep in Jeſus, ſhall God bring with him**.

If God raiſed Chriſt from the Dead, then are we moſt ſure, that whatever He *taught* was true;—whatever He *promiſed*, will be performed;—whatever He *threatened*, will come to paſs:—Otherwiſe God would not have raiſed him from Death to Life; for that would have been to have deceived his Creatures.—

But further, the Belief *of his Return from Heaven to judge the World in Righteouſneſs*, is a moſt powerful Motive to awaken Chriſtians, and oblige them to endeavour to *live* anſwer-

* 1 *Theſſ.* iv. 14.

able to their *Profeſſion* and *Belief*; that their Sins may not riſe up in Judgment againſt them at the great Day of Account.

And will not this awaken you, and make you ſeriouſly prepare for that great Day, by a timely Repentance?

Can you think of *Judgment*, and *Wrath to come*, and will not this terrify you from following your Sins?

If the Secrets of all Hearts will then be diſcloſed, will not you be afraid to indulge ſuch Thoughts, and ſuch Deſigns, as will not bear the Light, and Judgment of God?

And, above all, conſider, that you muſt then be judged, not as the World judgeth of Things, but by the Word of God; by which, therefore, you muſt reſolve to live, and not according to the fooliſh Opinions, and ſinful Cuſtoms, of the World.

Laſtly,——This Belief hath *Comforts*, as well as *Terrors*; for tho' we ſhall indeed be called to a ſtrict Account, yet we are ſure to be heard with Favour, and treated with Compaſſion, if our Caſe will bear it:—For *He* who *knows* our Infirmities,—He that *died* to ſave us, is to be our JUDGE.

In one Word, you may ſee, that THE SON OF GOD has given Chriſtians the greateſt Reaſon to love and adore him, that they might have the greateſt Reaſon to obey him, and truſt in him, as their LORD and REDEEMER, and,

and, by doing ſo, by him be made happy for ever.

Ind. 'I am very thankful for what you 'have now told me.—But may I aſk you 'this Queſtion; —If Chriſt has *redeemed* 'Chriſtians, are they not then *ſafe*, and *out* '*of Danger?*'

Miſſ. Yes, moſt ſurely, if it is not their own Fault.

Ind. 'I wiſh you would explain to me 'what you mean by that.'

Miſſ. It is very true,—JESUS CHRIST has *redeemed* us, and *reſtored* us to the Favour of God. But then it is upon Condition, that ſince we know God, and what he has done for us, we glorify him by our *Deeds*, as well as by our *Words*;—but if Men call themſelves Chriſtians, and yet will not obey him in their Practice, he deals with *them* as he did with the *Heathens*; he *gives them up to a Mind void of Judgment**, to follow the Deſires of their own Hearts, by which they will be ruined for ever.

And this is the Reaſon why you ſee ſo many even among Chriſtians,—upon whom neither the *Fear* of an Almighty and juſt God, —nor the *Love* of Chriſt his Son, who has ſaved them, has any Power to keep them in their Duty.—And altho' they have had the Holy Spirit to *direct*, *ſanctify*, and *govern*

* *Rom.* i. 28.

them,

them, yet him they grieved by their wilful Sins, and forced him to forſake them, ſo *that they commit all Iniquity with Greedineſs* *.

Ind. 'You will now be ſo good as to let 'me know what Chriſtians believe concerning 'the HOLY GHOST.'

Miſſ. I have already ſhewn, that, before JESUS CHRIST aſcended into Heaven,—He promiſed his Diſciples to ſend another Divine Perſon, the HOLY GHOST, to ſupply his Place and Preſence with them.—Accordingly, this HOLY SPIRIT deſcended upon them in a moſt wonderful manner, and enabled them to ſpeak all Languages, as alſo to remember the Truths which Chriſt had taught, and the Works which he had done, and to write them truly for the Benefit of Mankind.

He alſo aſſiſted and directed the Apoſtles of Chriſt to lay the Foundation of the Society of Chriſtians, which are now ſpread over the whole Earth, and are called THE HOLY CATHOLICK CHURCH, becauſe it conſiſts of Chriſtians of all Nations and Languages, who ought all of them to be holy.

All Chriſtians, thus dedicated to God, are *one Body*, under *one Head*, THE LORD CHRIST; and, as ſuch, are obliged to *hold Communion* one with another, as Members of the ſame Body ought to do.

* *Rom.* i. 28.

To

To every Member of this Society is promiſed the *Forgiveneſs of Sins*, upon his true Repentance, and Return to his Duty.

To this Church the ſame Holy Spirit has made known, that all Men ſhall *riſe again from the Dead* with their own Bodies, and give Account of their own Works:—And that after this will follow *an everlaſting Life* of Happineſs or Miſery.

Ind. 'Will you, Sir, now be pleaſed to 'make me underſtand, what are the natural 'Fruits of ſuch a Faith, and what ſuch a Be-'lief obliges Chriſtians to do?'

Miſſ. Remember then,—That the HOLY GHOST is he, to whom, with the Father and the Son, all Chriſtians are dedicated in Baptiſm;——that it is this HOLY SPIRIT who is to fit Men for Heaven and Happineſs;—— which he does,—by convincing all ſuch as are *diſpoſed for eternal Life*, and will attend to his holy Motions,—by convincing them, that they are *Sinners*, that, as ſuch, they ſtand in need *of a Redeemer*:—As alſo, by putting into their Hearts *the Fear of God*,—*a Love for his Laws*,—and a *ſerious Concern* for their Souls;—by *reſtraining* them from Evil,—and *changing* their Diſpoſitions from Evil to Good.

Ind. 'But it is plain, Sir, that this Holy 'Spirit doth not thus govern and direct all 'Chriſtians.' *Miſſ.*

Miſſ. That is too true;—but then, as I told you before, the Fault is purely in themſelves.—They neglect to uſe the Means God has beſtowed upon them, and the Graces he has provided for them; and then they become uſeleſs, and *he* often *takes them away**.—Too many grieve the Holy Spirit by their evil Deeds, and force him to forſake them:—And very many, who are not ſo wicked, do yet never lay Claim to that Promiſe of God, ——*that he will give the Holy Spirit to them that aſk him*†:—Whereas all good Chriſtians do pray for this Holy Spirit, and do find the wonderful Effects and Bleſſing of his Guidance and Aſſiſtance.

And here take notice of a Truth I now tell you, that every Soul of Man is under the Influence either of *good* or *evil* Spirits:—But then theſe *good Spirits* may be provoked by our evil Lives to forſake us; and then the *evil Spirits* are always ready to take Poſſeſſion of ſuch as they find forſaken of God, and not under his immediate Protection.

Ind. 'And pray, Sir, how is this to be 'prevented?'

Miſſ. Every Chriſtian muſt keep in his Mind the Promiſe he made when he was baptized; and, in every thing wherein he fails, he ought forthwith to beg Forgiveneſs of God, leſt, continuing in Sin *wilfully*, he be-

* *Matt.* xxv. 29. † *Luke* xi. 13.

come

come a *Slave* to *Satan* and his Angels, inſtead of being a *Servant* of God.

I ſhall only mention another Bleſſing which we receive from the Holy Ghoſt, and the Effect it ought to have upon us.——It is from him we have the Holy Scriptures, which are therefore very truly called THE WORD OF GOD;—and THE WORD OF OUR SALVATION. —Theſe *Scriptures*, therefore, every one who would continue in the Favour of God, muſt *read*, or *hear* them read, with the greateſt Reverence and Attention, and conform his Belief and Practice ſtrictly to them.

Ind. 'I deſire you will explain more par-'ticularly what you mean by THE HOLY CA-'THOLICK CHURCH,—and THE COMMU-'NION OF SAINTS.'

Miſſ. The Church is called *holy*, becauſe every Member of that Society obliges himſelf, by the gracious Aſſiſtance of God, *to be holy*. He that is not ſo, or does not immediately repent, and become ſuch, is but a *rotten* Member, and is in Danger of being *cut off*.

As to the *Communion of Saints*:—As every Perſon owes ſomething to the Society of which he is a Member, ſo eſpecially in the Society of Chriſtians, every one is bound, by the Laws of the Goſpel, to uſe the Talents and Advantages, which God has given him, whether of *Knowlege* and *Learning*, or *Power*, or

or *Riches*, or *Grace*, for the Good of the whole Body:—To pray for them;—to aſſiſt thoſe that are in Want;—to inſtruct the Ignorant, and them that are out of the Way;—*and to ſtudy the things that make for Peace, and for mutual Edification**.

Ind. 'You told me before, that in the 'Church of Chriſt there is a Promiſe OF THE 'FORGIVENESS OF SINS.'

Miſſ. And a mighty Bleſſing ſure it is,—That Men, who on account of their many Sins are liable to the Diſpleaſure of God,—may be aſſured, that in the Church of Chriſt they will obtain *the Forgiveneſs of their Sins* upon moſt merciful Conditions;—upon a true Repentance, and Return to their Duty;—and a ready Diſpoſition to forgive others, as they themſelves do hope for Forgiveneſs from God.

THE RESURRECTION OF THE BODY, and AN EVERLASTING LIFE AFTER DEATH—Theſe are Truths which Jeſus Chriſt has made known to his Church:—And they are as certain as God himſelf is true. And that they may make the greater Impreſſion upon your Heart, I will repeat to you the very Words of Chriſt:——'The Hour is com-'ing, in which all that are in the Graves, ſhall 'hear his Voice, and come forth; they that 'have done Good, unto the Reſurrection of

* *Rom.* xiv. 19.

'Life;

'Life; and they that have done Evil, unto 'the Reſurrection of Damnation*.'—So that all Chriſtians who know this, may be aſſured, that this Life is the only Time to chuſe *where* and *what* they are to be for ever; and may learn not to trifle away that precious Time, which is chiefly allowed them to prepare for Eternity.

Ind. 'Well, Sir, I ſee plainly the Reaſon 'why every one who deſires to be a Chri-'ſtian, ſhould believe theſe Truths.'

Miſſ. Theſe Things are true, and will at laſt be found to be ſo, whether Men believe them or not.—And if any Man is loſt for ever, for want of giving Credit to them, or for not conſidering them, it will ſignify little whether he was called a *Chriſtian*, or an *Heathen*.

Ind. 'Indeed one would wonder, that ſo 'many Chriſtians, who know theſe Things, 'can be ſo eaſy, and ſo careleſs of their Sal-'vation.'

Miſſ. Be you careful for yourſelf, and continue ſo, when you are a Chriſtian.—In the mean time, I tell you again,—the true Reaſons, why ſo many among Chriſtians forget the Promiſes they made at their Baptiſm, are theſe:—Through the Corruption of Nature they fall into Sin;—they do not what they ought to do, that is, *repent and turn to their*

* *John* v. 28, 29.

Duty immediately;—and continuing in Sin, *theſe Truths* are *uneaſy* to them, becauſe they put them in mind of their Ingratitude to THE GOD, who made them;—to GOD THE SON, who died for them;—and to GOD THE HOLY GHOST, whom they had grieved by obſtinately perſiſting in a vicious Courſe of Life. —They will not conſider, that *without Holineſs*, i. e. without keeping the Commands of God, and doing his Will, no Man can be ſaved; and, beſides this, theſe Truths put them in mind of an *endleſs Life of Happineſs*, which they are not diſpoſed to prepare for,—and of a *miſerable Eternity*, which they have Reaſon to fear above all Things:—Therefore they *ſtrive to forget* the Truths they have known and believed;—and if the Goodneſs and Long-ſuffering of God does not lead them to Repentance,—"*Theſe Articles of* "*their Faith will be the Articles of their Con-* "*demnation.*"

Ind. 'I am convinced, Sir, that theſe 'Truths are moſt powerful Motives, where 'they are known and believed, to oblige Men 'to keep the holy Will and Commands of 'God, and to walk in the ſame all the Days 'of their Life:—Which you told me was 'another Part of that Promiſe which Chri-'ſtians make at their Baptiſm, and which 'I hope you will explain to me when I come 'again.—

Miſſ.

Miſſ. That I will gladly do.—And for *your Part*, I exhort you to beg of God to confirm your Faith in him, and in his Son Jeſus Chriſt, and cauſe it to bring forth in you the Fruit of good Living, *to his Glory*, and *your own Salvation*. Amen.

The PRAYER.

O Saviour of the World, who by thy Croſs and precious Blood hath redeemed us, ſave us, we moſt humbly beſeech thee.—Grant that the Belief of theſe great Truths, may ever be preſent in our Minds,—That we may die from Sin, and riſe again unto Righteouſneſs.—That we may with joyful Hearts aſcend to thee, and with thee continually dwell;——That we may judge ourſelves, and that we may not be condemned, when Thou comeſt to judge the World in Righteouſneſs.——O Lord, grant that we may expect thy Coming with Joy, and find Mercy in the Great Day of Recompence. *Amen.*

DIALOGUE XIII.

The COMMANDMENTS OF GOD *practically explained.*

PART I.

Indian.

'YOU told me, Sir, that my believing the Truths of the Goſpel will not qualify me to become a Chriſtian, unleſs I promiſe to obey the Will of God, and endeavour to keep his Commands.'

Miſſ. I told you the Truth:—For altho' we firmly believe, that it is only on the Account of what his Son Jeſus Chriſt has done and ſuffered for us, that God will pardon our Sins, and receive us into Favour;—yet it is on this Condition, that we repent and forſake our Sins, and obey his Commands.

Ind. 'I hope you will continue your kind 'Inſtructions, and let me know what his *Will* 'and *Commands* are.'

Miſſ. We learn from the Holy Scriptures, that when almoſt all Mankind had loſt the Knowlege of the true and only God, and the Way of worſhiping him, which he had appointed,

pointed, it pleaſed him to make himſelf and his Will known again, at firſt to one Man, whoſe Name was *Abraham**, and afterwards to his moſt numerous Poſterity, after he had convinced them, that he was the true and only God, by many amazing *Miracles* and *Judgments* upon their Oppreſſors, and by delivering them out of a moſt cruel *Bondage* and *Slavery*.—After which, in order to preſerve this Knowlege among them, and to keep them from being corrupted, he gave them certain Commands, in a manner ſo *dreadful*, and *aſtoniſhing*, that they could not but be convinced, that they were the Commands of a moſt holy, and an *all-powerful* God, in diſobeying of whom they were ſure of expoſing themſelves to the greateſt Puniſhments.

And that theſe Commands belong to us *Chriſtians*, as well as unto the People of *Iſrael*, we may be ſure of,—becauſe *Jeſus Chriſt* has *confirmed*, *explained*, and *inforced* them in the Goſpel.——He is the Lord *our* God, as well as *theirs*†.——He brought *them* out of the Houſe of Bondage;—*And He brought us from Darkneſs to Light, and from the Power of Satan unto God*‖.

Ind. 'You will be pleaſed to let me know 'theſe Commands.'

Miſſ. They were Ten in Number.—The firſt of which was this:

* *Gen.* xx. † *Matt.* v, vi. ‖ *Acts* xxvi. 18.

I. I am the Lord thy God.---- Thou ſhalt have none other Gods but me.

Ind. 'Why do theſe Commands begin with theſe Words,——*I am the Lord thy God?*'

Miſſ. That we may prepare our Hearts to receive his Commands, with the greateſt *Concern*, *Attention*, and *Reverence*.

When the Lord of *Heaven* and *Earth*, of *Life* and *Death*, ſpeaks, ſure his Creatures will *hear*, and *obey*, for Conſcience-ſake—that is—becauſe God commands them.—

The Deſign of this Firſt Command was,—to *reſtore* and *preſerve* the Knowlege of the true God; He having a Right to be *honoured*, *feared*, and *loved*, as the Author of all the Good we enjoy or hope for;—by which therefore we are forbidden to expect our Happineſs from any other, or *place our Dependence on*, or exerciſe our religious Fear towards any other Being in Heaven, or on Earth.

The full Import of this grand Firſt Command is,—That we ſhould have the LORD for our GOD; and that we ſhould have no other beſides him.

Ind. 'What is it to have the Lord for our 'God?'

Miſſ. It is to *think* of him, and to *worſhip* him, as God.

Ind. 'How ought we to think of God?'

Miſſ. As of an *Eternal* and *All-perfect* Being, the MAKER and PRESERVER of all Things, and our moſt Gracious and Merciful FATHER in and through his *Son Jeſus Chriſt our Lord.*

You are forbidden by this Law to depend upon *yourſelf*, upon your own *Labour* and *Care* for *Proſperity*;—upon your *Friends* for *Security*; upon your *Wealth* for *Happineſs*:—For theſe are Bleſſings, *only* when God is pleaſed to make them ſo.

You are alſo, by this Command, forbidden to *murmur* at God's Dealings with yourſelf or others; *for he is Lord of All.*

Ind. 'What is further *commanded* in this 'Law?'

Miſſ. You are hereby commanded to live always *as in the Sight of God*;—To pray for his Bleſſing, in *publick* and in *private*, upon every thing you undertake;—And to give him Thanks for all his Favours;—And to do all this with the *Heart*, as well as the *Lips* and *bodily Geſtures*:—For whatever you *think*, is known to Him, as well as what you *ſpeak.*

Ind. 'What is the other Thing included 'in this Commandment?'

Miſſ. You are forbid having any other, beſides the LORD, for your GOD.

Ind. 'Is there any other God, beſides the 'LORD?'

Miſſ.

Miſſ. —No, there is not; nor does this Commandment at all ſuppoſe that there is. But, when theſe Commandments were delivered, the World generally *believed* in, and worſhiped, OTHER GODS beſides the LORD, who was almoſt utterly forgotten by them.—And therefore it was highly neceſſary, that the *Great God* of Heaven and Earth ſhould, in the Firſt place, caution his People, and, in them, all future Generations, againſt this Folly, Impiety, and Idolatry.

This following was the *Second Command:*

II. Thou ſhalt not make to thyſelf any graven Image, nor the Likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou ſhalt not bow down to them, nor worſhip them; for I the Lord thy God am a jealous God, and viſit the Sins of the Fathers upon the Children unto the third and fourth Generation of them that hate me; and

ſhew

ſhew Mercy unto Thouſands, in them that love me, and keep my Commandments.

Ind. 'You will be ſo good as to let me 'know the Meaning and Reaſon of this 'Command.'

Miſſ. You muſt know then, through the Suggeſtions of the *Devil*, moſt Nations had been led into a vile Cuſtom of repreſenting and worſhiping God by Images; by which they came to have mean and unworthy Thoughts of the Divine Majeſty, as if he were like any of his Creatures.

Now, by this Command, God has forbid all that love and fear him, even to attempt to repreſent him by any Image or Picture, or to worſhip him before ſuch; and this on pain of his moſt high Diſpleaſure upon them, and their Poſterity, who ſhall diſobey this Command;—promiſing an eſpecial Bleſſing to them, and their Children, who ſhall take care to worſhip him as he has commanded.

Ind. 'What is the *Poſitive Duty* required 'of us in this Commandmenr?'

Miſſ. You are to *worſhip God*, after a Manner ſuitable to his Spiritual Nature;—*God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in Truth* *:—That is to

* *John* iv. 24.

ſay,

ſay,—with *Sincerity*, *Love*, and *Purity of Heart*;—with the *Inward* Devotion and Fervor of the Mind, without which the *Outward* Exerciſes of Prayer and Adoration will be of no Worth.

Ind. 'How muſt I behave myſelf in God's 'Houſe and *Preſence?*'

Miſſ. Conſider ſeriouſly——That you go to Church to aſk ſuch Things, which you cannot want without being miſerable.—

Therefore your Behaviour muſt be ſuch, as may be apt to procure in yourſelf and others, a great Regard for God, and an humble Opinion of yourſelf.—

You muſt with great Humility aſk God's Pardon and Bleſſing, and praiſe him for his Works and Favours.—

You muſt carefully attend to what is read and explained to you out of the Scriptures—*For it is the Word of God.*

And then you will return home with God's Bleſſing upon your *ſelf*, your *Family*, and your *Labours.*——

Ind. 'Doth the Command afford any fur-'ther Inſtruction?'

Miſſ. Yes.—It ſhews us, That the Piety of Parents ſhall be remembered for the Good of their Children, to many Generations:

That the beſt Portion Children can receive from their Parents, is God's Bleſſing:

And

And that ſuch Parents as are not careful to love God, and to keep his Commandments, do leave Calamities to their Poſterity.

The *Third Command* is this:

III. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs, that taketh his Name in vain.

The Intent of this Command is, —— to preſerve the great Regard, which all Men ought to have for God, forbidding them to ſpeak of him, or even to uſe his holy Name, without Fear and Conſideration.

Ind. 'What are the neceſſary Occaſions 'which Men have to make uſe of the Name 'of God?'

Miſſ. Firſt, when they worſhip him, which they ſhould ſtrive to do with Reverence and Attention.——Secondly, when by a lawful Authority they are obliged to take an Oath. ——And laſtly, when they ſpeak of God, or of any thing that belongs to him, upon any ſerious Occaſion.

Ind. 'Why are People obliged to take an 'Oath before a Magiſtrate?'

Miſſ.

Miſſ. It is to put an End to Strife amongſt Men;—it being God's Pleaſure, that the *Truth* ſhould appear, and *Juſtice* be done to every one.—Now the likelieſt Way to come to the Truth is this,—To put Men in mind, when they are going to ſwear,—That they are in the Preſence of that Great God, who has declared,—*That a Curſe ſhall enter into the Houſe of him that ſweareth falſly by his Name, to conſume it**. Which is, ſurely, ſufficient to oblige every Man, who believes and fears God, *to ſpeak the whole Truth, and nothing but the Truth*, as they hope to eſcape that Curſe, and God's Vengeance.—As for thoſe who out of an evil Cuſtom do *ſwear* or *curſe*, *blaſpheme*, or ſpeak lightly of God, ſuch Perſons have no other Choice, but *Repentance* and *Amendment*, or *Damnation*.—And where theſe Sins are become common, and are not puniſhed, that *Nation* and *People* may expect *public* and *heavy* Judgments to fall upon them †.

Ind. 'What is the Meaning of that Expreſſion, *The Lord will not hold him guiltleſs?*'

Miſſ. The Meaning is, that this Sin ſhall certainly be puniſhed, and that in a manner more dreadful than Words can expreſs; however common it is, and little regarded.

* *Zech.* v. 4. † *Jer.* xxiii. 10. *Mal.* ii. 2.

Ind.

Ind. 'What are we commanded in this 'Law?'

Miſſ. To ſpeak of *God*, and of *religious* Matters, *after ſuch a ſerious manner*, that People may learn to have the moſt devout and reverent Thoughts of Him, and his Service.

We come now to the *Fourth Command:*

IV. Remember that thou keep holy the Sabbath-Day: Six Days ſhalt thou labour, and do all that thou haſt to do; but the Seventh Day is the Sabbath of the Lord thy God; in it thou ſhalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-ſervant, and thy Maid-ſervant, thy Cattle, and the Stranger that is within thy Gates;----for in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day: Wherefore the Lord bleſſed

the Seventh Day, and hallowed it.

Ind. 'You will be ſo good as to ſhew me 'the Reaſon and Intent of this Command.'

Miſſ. Remember what I told you before, —That after God had made this World in Six Days, and Man the Governor of it, he ordained, by a perpetual Law, That the *Seventh Day* ſhould be ſet apart, and kept holy, in Memory and Honour of him, the Creator and Maker of all Things.

Now, in Proceſs of Time, this Command, through the Corruption of Man's Nature, became neglected, and the true God forgotten, and Wickedneſs and Idolatry increaſed everywhere, which is the miſerable Caſe of very many Nations to this Day.

But when God ſeparated the People of *Iſrael* from the reſt of the Nations, he renewed this Command, ſo that the Knowlege of the only true God, the great *Creator* of Heaven and Earth, has been preſerved among them through all Ages.

Ind. 'Do Chriſtians obſerve that Day?'

Miſſ. Chriſtians do, according to the Deſign of the Law, obſerve One Day in Seven, which we call *the Lord's Day*, becauſe on that Day the Lord Chriſt our Redeemer roſe from the Dead;—And on the ſame Day ſent down the

the *Holy Ghoſt*, to guide his Church unto the World's End;——The *Apoſtles* of Jeſus Chriſt therefore ſet apart That Day, calling it ——*The Lord's Day*. Since which Time all good Chriſtians do or ſhould lay aſide all worldly Buſineſs, Cares, and Pleaſures, and meet together—to give public Honour to God, to *acknowlege* his *Power*, *Wiſdom*, *Juſtice*, and *Goodneſs*,—to *praiſe* him for the *Bleſſings* he has given them,—and to *pray* for the *Bleſſings* they want.

Ind. 'Why are we bid in an eſpecial man-'ner, to keep this Law?'

Miſſ. Becauſe if this HOLY DAY ſhould be forgotten, All Religion would ſoon be forgotten with it, and the very Knowlege of the true God (as it is in many Nations) would be loſt amongſt us, were not *this Day* ſet apart, and *Perſons* appointed to bring to our Remembrance Truths of the higheſt Conſequence both to our preſent and everlaſting Intereſts.

Ind. 'Are all bound to obſerve this 'Day?'

Miſſ. Yes — all that can be ſpared from the NECESSARY Buſineſs of the Family.

Children,—That they may learn their Duty, and from their Infancy to fear God.

Servants,—That they may not forget, that they have a Maſter in Heaven.

And the *very Beaſts* are to reſt, unleſs Neceſſity requires it to be otherwiſe, that the WHOLE CREATION may rejoice in the Mercies of God.

Ind. 'Why is it ſaid—*Six Days* ſhalt thou 'labour?'

Miſſ. To put us in mind, that it is God who gives us *all our Time:*

That we are fallen from a State of Happineſs, and muſt labour for our daily Bread:

Laſtly,—That it is purely by God's Permiſſion, that we *proſper* in our daily Labours;—That therefore we ought to ſerve him truly all our Days.

Ind. 'How is the Lord's Day profan'd?'

Miſſ. By neglecting to go to the Place where the *Great God* is *publicly* worſhiped; by neglecting Family and private Devotion; by not meditating upon, and recollecting in *private*, what we are taught, or pray for, in *public*;—by *Idleneſs*, and trifling *Converſation*;—unneceſſary *Buſineſs* and *Journeys*;—and by vain *Sports* and *Gaming*, unbecoming the *Seriouſneſs* of the Day, and of Chriſtianity.

Ind. 'It is well, if too many Chriſtians 'will not think this a hard Command, and 'neglect it, when they muſt loſe ſo much 'Time, in which they might increaſe their 'Wealth, or enjoy their Pleaſures.'

Miſſ.

Miſſ. They muſt be Chriſtians then of very little Knowlege and Faith;—and do not conſider the Power and the Promiſes of God, and *of his Son* *, to make them ſufficient Amends for the Loſs of their own and their Servants Labour. And eſpecially when the Reſpite of One Day in Seven would enable their *Servants* to perform the Buſineſs *of the other Six Days* with more *Chearfulneſs* and *Vigour*.

Theſe Four Commands have reſpect to *God*, and the Honour due to him.—The *Six following* concern our *Neighbour*, and the *Peace* and *Welfare* of *Mankind* in general.

Ind. 'You will be pleaſed to let me know 'what they are.'

Miſſ. Remember what I have at preſent told you, and the next Time you come, I will explain to you the reſt of the Commands:—In the mean time pray to God in the following Words.

The PRAYER.

O GOD, who alone art worthy of our Love, give me Grace that I may never forget Thee, nor thy glorious Perfections; but that I may ſerve Thee according to thy Word, in Sincerity and godly Fear;—That I may never mention thy ſacred Name without Reverence;—That I may not ſpend thy Holy Day in Vanity and Idleneſs, nor in a

* *Matt.* vi. 33.

cuſtomary Attendance at thy Houſe only;—but that I may ſerve Thee with my Soul, as well as with my Body, through Jeſus Chriſt our Lord. *Amen.*

DIALOGUE XIV.

PART II.

Indian.

'I Am come to deſire you to explain to me 'thoſe Commands that relate to my Duty 'to my *Neighbour.*'

Miſſionary. The *Fifth Command* is this:

V. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Ind. 'I beg you will explain theſe Com-'mands to me, and let me know the Deſign 'of them.'

Miſſ. The Deſign of this *Fifth Command* is,—To teach us, from our very Childhood, to ſhew *Honour* and *Obedience* to our Parents; that when we grow up, we may know how to reſpect and honour all who are our Betters;—that

that *Subjects* may honour their *Governors*;—*Servants* may obey their *Maſters*; and all may love and eſteem their Spiritual *Paſtors* and *Teachers*.—And the *Peace* and *Good* of the World do ſo much depend on the Diſcharge of theſe Obligations, that God for Encouragement hath promiſed an eſpecial Bleſſing to ſuch as ſhall obſerve them faithfully.

Ind. 'Why is the Duty of Children to 'their Parents only mentioned?'

Miſſ. Becauſe that is a Duty *firſt* learned, and *beſt* underſtood:—*Children* very naturally *love* their *Parents*, and are generally kept in Subjection by them; and therefore when they are commanded *ſo to honour* Others, as they do their Parents, they eaſily know what That meaneth, and will more readily pay the Duties owing *to all their Superiors*.

Ind. 'How muſt I *honour* my *Father* and '*Mother*?'

Miſſ. You muſt in all lawful Things chearfully ſubmit to them, be careful not to grieve them by ſtubborn or evil Courſes:—You muſt ſhew them all due Reſpect, and thankfully acknowlege their Kindneſs to you;—*bear* with their Infirmities,—*hide* their Failings,—*ſupply* their Wants,—and *pray* for their preſent and everlaſting Happineſs:—Which if you do, in Obedience to the Command

mand of God, you may expect to live to be a happy Parent yourself.

Ind. 'What would then be my Duty?'

Miſſ. The Duty of Parents is, to bring up their Children in Obedience, and in the Fear of God;—To take care, that they be inſtructed in true Religion;—To *provide* for them by all lawful Ways;—To admoniſh and correct them when they ſay or do Things which are amiſs;—To be *Examples* to them of *Piety*, *Sobriety*, and *Diligence*;—And, laſtly, to *bleſs* them, and *pray* for them.—All which—*Parents* will be careful to do, if they conſider what a dreadful Thing it will be, ſhould their Children be miſerable in *this* World, and the *next*, through their Negligence, Countenance, or Example.

Ind. 'What is the Duty of *Servants?*'

Miſſ. The Duty of Servants is, to be obedient to their Maſters, *diligent* in their Buſineſs;—*Not with Eye-ſervice, as Men-pleaſers*;—But to uſe the ſame Induſtry and Integrity, in their Maſter's Abſence, as they would do, if he was preſent with them;—to be as careful of their Maſter's Goods, as if they were their own;—Neither *waſting* them, nor ſuffering *Others* to do ſo;—To be no *Tale-bearers*; but, above all, to be *honeſt*, not only for *Conſcience*, but for *Credit*'s ſake;—*Deceit*, and *Pilfering*, and *Stealing*, being abominable

Qua-

Qualities, never forgotten by others, and very hardly left off by thoſe that give Way to them.

Ind. 'What is our Duty towards them 'that have the Rule and Government over 'us?'

Miſſ. Your Duty is to obey them, not only for Fear of Puniſhment, but for Conſcience-ſake*;—Not to ſpeak Evil of them, but to ſhew them all becoming Reſpect;—And to pray that God may bleſs them, and make them Inſtruments of great Good to the World.

For Men in Authority, fearing God, are a great Bleſſing;—*Their Duty* being to keep the People in *Peace* and *Quietneſs*;—To *defend* the *Perſons* and *Rights* of honeſt Men;—To *puniſh* the *Unruly*;—To *adviſe* them that have no Counſellors;——And in all Things to promote the Glory of God, and the Welfare of all below them.

Ind. 'What is the Duty of People to their '*Miniſters* and *Paſtors?*'

Miſſ. To reſpect them†, for their *Maſter*'s ſake, and for their *Work*'s ſake. Your Duty it is to attend at the public Service of the Church, and hearken to their Inſtructions;—and to pray that God may bleſs their Labours.

For it is their Buſineſs and Duty, to ſtudy

* *Rom.* xiii. 5. 2 *Pet.* ii. 10. † 1 *Theſſ.* v. 13.

all

all Ways of *teaching* you *how you ſhould walk and pleaſe God*;——To *reprove* you when you do amiſs;—To *pray* that you may do well;—To be *wholſome Examples in Word* and *Deed*:—And they have much to anſwer for, if they are not ſuch.

Ind. 'Whom elſe muſt I honour?'

Miſſ. All that are your Superiors, by reaſon of their greater *Age*,—their *Learning*,—their *Places* and *Stations*,—to whom you muſt ſhew a juſt Regard.

And it is their Duty, not to be *high-minded*, but to be *grave*, *courteous*, *eaſy* to be ſpoke to, and ready to help all that want their Aſſiſtance.

Ind. 'What is the Meaning of the Pro-'miſe which God hath made to ſuch as keep 'this Command?'

Miſſ. That God will bleſs them in the Way they ſhall go, which will be a Means of *prolonging* their Lives:—On the contrary,—*He that deſpiſeth his Father and Mother, the Ravens ſhall pick out his Eyes** ;—that is, this Sin has a Tendency to lead Men into ſuch Practices as will bring them to an unnatural, untimely, and ignominious Death.

* *Prov.* xxx. 17.

VI. Thou

VI. Thou ſhalt do no Murder.

This is the *Sixth Command*;—and is intended to ſecure the *Life* of every Man from the *Malice*, *Revenge*, and *Violence* of others. —This is a *Sin* moſt odious to God, and a ſure Vengeance has been frequently obſerved to follow thoſe who ſend Men out of the World, by a violent Death, ſooner than God and Nature intended —And for the ſame Reaſon we are not to ſhorten Mens Lives by *Oppreſſion*, *Injuſtice*, or any other *evil Dealings*; —for a Man may be *murder'd*, and his Heart *broken*, *by theſe*, as well as by *Violence*;—as alſo by *Intemperance*, *Gluttony*, and *Drunkenneſs*.—By theſe we may ſhorten our own, or other Peoples Lives, which is abſolutely forbidden by this Precept.

Self-murder is alſo forbid by this Command; for conſider, *That the Great God, the Maker of all Things, has aſſumed to Himſelf the Power and Lordſhip of Life and Death.*—'I kill, 'and I make alive*.'—'Tis God ſends us into the World, and *He* expects, that we ſhould wait His Will, to ſend us out of it.—He has the only Right to determine the Time of our Continuance in it, and when we ſhall remove out of it:—And it is a groſs Invaſion of that *Divine Right* and *Prerogative*, for us

* *Deut.* xxxii. 39.

to appoint the Time for ourſelves, without His Order, and contrary to the Rules He has given us for our Government. — As this Action is highly criminal in the Sight of God, ſo *remember*, that whoever is ſo hardy as to commit it, ſends himſelf out of the World, with the Guilt of a wilful Sin.—And a *wilful Sinner, thus dying impenitent, has no Hopes of Salvation:* And this is a dreadful Conſideration.

There are ſeveral other Practices, too common in the World, which have a Tendency to this Sin of Murder, and which, in ſome meaſure, partake of the *Guilt* of it, tho' the Sinner himſelf does not intend Violence againſt his own Life: Particularly that *pernicious* and *fatal* Cuſtom of drinking RUM, GIN, and other SPIRITUOUS LIQUORS, which kills, every Year, *many Thouſands* of the *lower* Part of Mankind. This is a Practice which you muſt abhor, as you would do *Poiſon* itſelf; for ſo it actually is in its Conſequence. It is highly to be wiſhed, that the GOVERNORS of every Country would have a ſtrict Eye to the bold Encroachments of this terrible Deſtroyer, *by which ſo many make themſelves away*, and remove it at leaſt out of the Reach of the *laborious*, *induſtrious*, and *uſeful* Part of Mankind.

Ind. 'What is the Duty required in this 'Commandment?'

Miſſ.

Miſſ. It is your Duty, as much as in you lieth,—*To live peaceably with all Men**;—To avoid the Company of angry, paſſionate, and contentious People;—*To deliver the Oppreſſed*†;—*To be merciful to ſuch as are in Miſery*;—*To forbear and forgive one another*‖;—And be well pleaſed with the Welfare and Happineſs of All Men.

VII. Thou ſhalt not commit Adultery.

This is the *Seventh Command.* In order to underſtand the Reaſon of this, you muſt know, that God, at the Beginning of the World, did appoint *Marriage*, for the Increaſe of Mankind, and for the Society, Help, and Comfort of a Man and his Wife.—Now you cannot but obſerve the great Goodneſs of God in commanding, on pain of his Diſpleaſure, That neither the Man, nor his Wife, ſhould be unfaithful to the Marriage-bed;—which would occaſion infinite Troubles and Calamities in Families, and, after all, a very bitter Repentance, or Damnation.—By virtue of this Command we are likewiſe bound to abſtain from *Fornication*, and from all manner of *Lewdneſs*, *Wantonneſs*, and *Debauchery*; from all *laſcivious* Actions, *immodeſt Words*, and *im-*

* *Rom.* xii. 18. † *Prov.* xxii. 24.
‖ *Epheſ.* iv. 32.—

pure Deſires, and whatever elſe has any Tendency toward the heinous Vices of *Whoredom* and *Adultery*.

VIII. Thou ſhalt not ſte a

This is the *Eighth Command*:—And is intended by a Righteous God, to ſecure to every Man what is his own;—He having declar'd, *That a Curſe ſhall enter into the Houſe of a Thief and a Robber, even to conſume it** ; and, which is worſt of all, ſuch Perſons muſt not expect to go to Heaven, but to Hell.

Ind. 'How is this Command further tranſ-'greſs'd?'

Miſſ. Not only by *Theft*, which is a baſe Vice, and openly abhorr'd;—but by *Oppreſſion*, *Deceit*, *Concealing* of found Goods, —*receiving* Goods knowing them to be ſtolen; —*defrauding* the Public by Running of Goods, and buying or receiving ſuch as we know are run, and for which the King's Cuſtom is not paid;—*wearying* Men out of their Rights by vexatious *Law-ſuits*, by *Power*, *Intereſt*, *Bribery*, or *Craft*;—which are Crimes too often committed by thoſe who never expect to be puniſh'd for the Breach of this Command; and yet God is moſt ſurely *the Avenger of all ſuch Deeds*†.

* *Zech.* v. 4. 1 *Cor.* vi. 10. † 1 *Theſſ.* iv. 6.

Ind.

Ind. 'What is required of us, that we 'may keep this Law?'

Miſſ. It is your Duty to be *diligent* in your Calling, that you may be able to live without taking unlawful Ways; to be careful of what God has given you, leſt, having vainly or wickedly thrown it away, you be tempted to live by Deceit:

To be contented with your Condition, believing, *That better is a little with Righteouſneſs, than great Revenues without Right* *:

Laſtly, To depend upon God's good Providence, which takes care of all Creatures, and will certainly reward the *honeſt poor Man*, who chuſes to *beg*, if he cannot *labour*, rather than *ſteal*.

Ind. 'What is the Duty of one who is ſen-'ſible of his Sin, and ſorry that he hath 'broken this Law?'

Miſſ. He muſt confeſs his Sin unto God, and, if he can poſſibly do it, *he muſt make Amends to the Perſon he has wrong'd* †.

And this is that which makes THIS SIN ſo very hard to be repented of; becauſe, thro' *Shame* or *Stubbornneſs*, People will not make RESTITUTION of what they have got by *Fraud*, *Injuſtice*, *Violence*, and *Oppreſſion*;—and yet they hope to be ſaved:——*But this is the Hope of Hypocrites, which ſhall periſh* ‖.

* *Prov.* xvi. 8. † *Levit.* vi. 2. *Ezek.* xxxiii. 15.
‖ *Job* viii. 13.

IX. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

This is the *Ninth Command*:—And whoever conſiders the Miſchiefs Men are capable of doing to the *Lives* and the *Eſtates* of their Neighbours, by *falſe Oaths* and *Perjuries*, or *concealing* or *diſguiſing* the Truth, when they are *lawfully* called upon to declare or atteſt it; muſt ſee how kind and good God has been to Men, to forbid, on pain of his Diſpleaſure, ſuch Sins as theſe, which are the Occaſion of ſo much Sorrow and Loſs to the unhappy Sufferers.

Ind. 'Is any thing more forbidden, than 'the being a falſe Witneſs?'

Miſſ. Yes: You are hereby forbidden to ſay any thing of other Men, which may hurt them, unleſs it be with an honeſt Deſign, to bring them to *Repentance*, or to hinder them from doing greater Miſchiefs to others.

Therefore to *invent* Stories, to *add* to them, and *to ſet them abroad*; To encourage *Talebearers*;—To give Men *ill Names*;—To publiſh *their Infirmities*;—To make their Faults *worſe* than they are; are all condemn'd by this Law, and in many other Places of the Holy Scriptures;—as the very *Work of an evil*

*evil Spirit**, as the Deſtruction of all good Neighbourhood, and Chriſtian Charity.

This Sin proceeds from a baſe Diſpoſition; —ſome People love Miſchief, and are pleas'd, the more there is of it in the World: —— Sometimes from a *buſy Temper*; from *Pride*; from *evil Deſigns*:—And *ſometimes People do it for Diverſion.*—But from whenceſoever it proceeds, it is a Sign of a very evil Heart, to ſpeak ill of others, as if ſuch Men *had no Faults of their own*;—to jeſt with a Man's good Name, *which is more valuable than his Eſtate*†;—To ſet Friends *at Variance*, and to diſturb the *Peace* and *Happineſs* of Families: —And therefore *Revilers* are reckon'd amongſt thoſe, that, without Repentance, *muſt not go to Heaven*‖.

Ind. 'What is further required of us by 'this Law?'

Miſſ. It is your Duty to ſpeak the Truth, *when it is fit and proper*, as well as when you are *upon your Oath*;—To be tender of your Neighbour's Reputation;—To be diſpoſed to hear, to believe, and to ſpeak the beſt, and never to take Pleaſure in *fooliſh*, *malicious*, and *wicked* Stories:—And we ſhall be diſpoſed to obſerve theſe good Rules the better, if we conſider——'What a ſore Grief it is 'to ourſelves, to be abuſed, by *Lyes*, *Ca-* 'lumny, and *Defamation.*'

* *John* viii. 44. † *Prov.* xxii. 1. ‖ 1 *Cor.* vi. 10.

X. Thou ſhalt not covet thy Neighbour's Houſe; thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

'This is the *Tenth* and *laſt of theſe Commands*.—Now the gracious Deſign of God, in this Command, is *to lay a Reſtraint* upon the very *Deſires* of our Hearts, which are all known to him, forbidding us to *covet*, that is, to ſet our Hearts upon, that which is another's Right, and which he is not willing to part with;—for an *unjuſt* Deſire, thro' the Temptation of the Devil, has too often been followed by an *unjuſt* Attempt to get what we deſire, either by *Fraud* or *Violence*.—So kind is God in putting a Stop to the very Beginning of Sin, *which is in the Heart* *.

Ind. 'But may not a Man deſire to buy 'what belongs to another?'

Miſſ. Yes, no doubt of it, provided the other can *lawfully* diſpoſe of it, and that he is *willing* to do ſo;——But if he is not willing, then to continue to deſire it, is a Sin againſt this Law.

* *Matt.* xv. 19.

GAMING

GAMING is certainly a Violation of the *Tenth* Command.——It is a Vice that has always its Root in Covetouſneſs, and which in its greedy Wiſhes devours—its Neighbour's *Houſes* and *Lands, and every thing elſe that is his.*

This *Sin* is often found to go ſtill further, to bring Men at laſt to downright *Stealing*, *Robbery*, and *Murder*;—and when the near Proſpect of Death obliges theſe wretched Creatures to confeſs the Evil of their Ways, it may be obſerved, that a Caution againſt this abominable Vice of *Gaming*, always makes one Part of their *dying* Admonitions, as it hath always been one main Road that led them to that miſerable End.

Ind. 'What does this Law require?'

Miſſ. That you keep your Heart with all Diligence, becauſe out of it proceedeth all manner of Wickedneſs, 1 Kings xxi. Prov. iv. 23.

That you be contented with your own Lot, as that which is appointed you by a wiſe and juſt God.

Laſtly,—That you ſet God always before you, who ſeeth the very Secrets of your Heart, and will puniſh all its ſinful Luſts and Appetites.

Ind. 'I am convinced, Sir, of the Truth 'of what you told me before,—That theſe 'Commands of God are *holy*, *juſt*, and *good*, 'and neceſſary to keep the World in Order.'

Miſſ.

Miſſ. But I muſt tell you beſides,—That *by theſe Commands*, as they have been explain'd by Jeſus Chriſt, and his Apoſtles, we muſt all be *judg'd* at the laſt Day to Happineſs or Miſery; theſe being the Foundation of the Duty which Men owe to *God*, to their *Neighbour*, and to *themſelves*.

Ind. 'Are theſe Duties hard to be underſtood and remember'd?'

Miſſ. You ſhall judge yourſelf, when I have repeated them to you, which I will do the next time you come to me: In the mean time uſe the following Prayer.

The PRAYER.

OPEN mine Eyes, O Lord, that I may ſee that thy Law is holy, juſt, and good, and that I may keep it with my whole Heart;—that I may love and honour all thoſe whom thy Providence hath made my Betters;—That I may do Violence to no Man;—That I may abhor all unchaſte Deſires, Words, and Actions;—all Deceit and Oppreſſion; ——— all the Evils of a lying Tongue, all covetous Deſires, and firſt Beginnings of Sin.

Lord, have Mercy upon me, and write all theſe Laws in my Heart, I moſt humbly beſeech thee. *Amen.*

DIALOGUE XV.

Duty towards God explained.

Indian.

'THE laſt time I was here, you pro-
'miſed to explain to me what was my
'Duty to GOD.'

Miſſionary. Your Duty to *God* is,

To believe in him, to fear him, to love him, with all your Heart, with all your Mind, with all your Soul, and with all your Strength: To worſhip him, to give him Thanks, to put your whole Truſt in him, to call upon him, to honour his Holy Name, and his Word, and to ſerve him truly all the Days of your Life.

Now this ſhould be fix'd ſtrongly in your Memory, ſo as never to be forgot; and it will direct you, on all Occaſions, how to live ſo as to pleaſe God:—Theſe Words often re-

repeated, and imprinted upon your Memory, will alſo awaken your Conſcience, when at any time you do amiſs, that you may repent, and amend, and obtain Forgiveneſs of your Sin, through God's infinite Goodneſs and Mercy, and the Merits of our Lord Jeſus Chriſt.

Ind. '— Is a Chriſtian's Duty hard to be 'underſtood?'

Miſſ. By no means;—Religion being the Buſineſs of all Men.—*A plain Man*, if he is well diſpoſed, may know his Duty, and be able to perform it, as well as the greateſt Scholar.

Ind. 'This is a comfortable Truth: Pray 'make me ſenſible of it.'

Miſſ. Do not you ſee, that all neceſſary Knowlege lieth in a very narrow Compaſs? — YOUR DUTY TO GOD, — and TO YOUR NEIGHBOUR, is contain'd in a few Words, very eaſy to be *underſtood* and *remember'd*, where People truly believe in God, and heartily deſire to be ſaved.

Ind. 'Then I truſt I ſhall not periſh; for '*I do believe in God*,—and I heartily wiſh to 'be ſaved.'

Miſſ. You muſt not be deceived in a Matter of ſo great Moment.—It may be you *do not believe in, nor fear, nor love God with all your Heart*, tho' you are perſuaded you do.

Ind.

Ind. 'Can you, Sir, direct me how to know 'for certain, when I do, or do not my Duty?'

Miſſ. You muſt conſult your Life to know this,—and compare your Way of Living with theſe Rules of your Duty.

Ind. 'I wiſh you would ſhew me how, by 'ſome Inſtances.'

Miſſ. Your *Duty is* to believe in God;—that is,—to keep theſe great Truths in your Mind,—That God is moſt *Powerful*, moſt *Holy*, *Juſt*, *Merciful*, and *Good*; and that none of our *Thoughts*, *Words*, or *Actions*, can be hid from him;—that therefore his Diſpleaſure is more to be fear'd than all Things;—and that his Love and Goodneſs to us require all poſſible Acknowlegements on our Part.

Now you will very eaſily ſee, that you do not fear God as you ought, if you are more afraid of *Men* than of *God*;—or if you wilfully do any thing which he has *forbidden*, or which you know will *diſpleaſe* him;—or laſtly,—if you do not immediately *repent* when you have done amiſs, and *return* to your Duty.—Nor muſt you ſay, that you love God,—if you do not often think of him, of his *Mercy* and *Goodneſs*, and of the *Happineſs* he has promiſed to them that love him;—if you do not take Delight in doing what you believe will pleaſe him—rejoice to ſee him obey'd

obey'd and honour'd, and be troubled to ſee him diſhonour'd, by his own Creatures.

It may be you think——*You love God above all Things*;——but if you are not concern'd to keep his Laws, and angry with yourſelf when you break any of them;—then you do not love God:——For this (ſays the Apoſtle St. *John*)—*is the Love of God, that we keep his Commandments**.

Ind. 'I ſee it is my Duty *to put my whole* 'Truſt in God; but is it poſſible for me to 'do ſo, when He ſuffers me to fall into Af-'fliction?'

Miſſ. Good Men have always done ſo;—*Though He ſlay me, yet will I truſt in him*, ſaith Holy *Job*.——Remember—*That it is good to be in Trouble*†, when God ſees *meet*, who otherwiſe, doth not delight in the Miſery of any of his Creatures.——It is therefore your Duty to be patient under Afflictions;—To conſider your Ways;—To turn to God immediately, and pray that He may make the Troubles of *this* Life, a Means to bring you to a *better*.

Ind. 'Muſt I truſt in God, and believe 'that he careth for me, though I am in Po-'verty?'

Miſſ. You muſt do ſo:—For *Riches* are not always a Sign of God's Favour, nor *Poverty* of his Diſpleaſure.—

* 1 *John* v. 3. † *Pſal.* cxix. 71.

To

To comfort yourſelf, and confirm your Faith, conſider, that this is the Will of God; —That He can make you ſufficient Amends in the *next* World, for what you want in *this*.

Think of theſe Things, and you will be content with your Condition, and never deſire to better it by unjuſt or wicked Ways.—

You will therefore neither envy the Rich or Great, nor queſtion the Goodneſs of God, under the greateſt Difficulties of Life.—

Again, You will not ſay, that you *truſt* in God, if you are not well pleaſed with his Providence, ſo far, at leaſt, as chearfully to ſubmit to what his infinite *Wiſdom* and *Goodneſs* order as the very beſt for you, and for all others.

You will not imagine, that you *worſhip* God as you ought to do, if you content yourſelf with having an high Eſteem for him in your Heart, without paying him the Honour due unto his Divine Majeſty, both in your *ſecret Retirements*, as well as *in the public Aſſemblies of Chriſtians*,—acknowleging before the World, That you are a miſerable Sinner, and daily ſtand in need of his Mercy and Pardon;—that you owe him all poſſible Thanks for the Bleſſings you have received from him; —and that you want his Grace and Help every Day of your Life.

Laſtly, You yourſelf will not ſay,—That you *honour God's holy Name, and his Word*, if you take an *Oath* without Thought and Fear; or ſpeak of God, and of what belongs to him, after an *idle* manner, and *without Reverence*;—or delight in the Company of ſuch as do ſo.—You cannot but know, that this is not the proper Behaviour of one who purpoſes to ſerve God all the Days of his Life.

Ind. 'I find it is my Duty *to honour God's* 'Holy Name and his Word:—How ſhall I 'bring myſelf to do ſo?'

Miſſ. Take care never to ſpeak of the *Great God of Heaven and Earth*, but when you are very *ſerious*. Conſider often that he ſeeth you, and ſo you will be apt to do what is moſt for the *Honour of his Name*.

And if you often remember, that the BIBLE is a *Book* given by God, to *teach* us what we are to *believe*, and how we are to *live*, that we may attain eternal Happineſs;—and that your Salvation depends upon knowing what *that Book* containeth;———you will often read it, or hear it read and explained, and whenever you do ſo, you will attend to it carefully, as the Rule of your Life;—endeavour to follow the Directions it gives you, never repeat any Part of it, but to ſerious and holy Purpoſes; and ſo you will delight in, *and honour his Holy Word*.

Ind.

Ind. 'Pray what is meant by *loving God* 'with all the *Heart*, and *Soul*, and *Mind*, 'and *Strength?*'

Miſſ. This is for the great Comfort of ſuch as ſincerely ſtrive to do their Duty;—they ſhall be accepted of God, tho' they attain not to that high Degree of Love and Obedience, which God himſelf commands in his Law, or even to that which ſome others arrive at, provided they *love*, and *fear*, and *ſerve* God, *with all their Heart*, that is, *as well as they are able*.—God will proportion their *Rewards* to their *Endeavours*.

Ind. 'You ſay it is my Duty *to ſerve him* 'truly all the Days of my *Life*.—But will not 'neceſſary Buſineſs hinder me from doing ſo 'much as is required of me?'

Miſſ. No:—Whatever God requireth of any Man, may be done without neglecting his worldly Buſineſs.

ONE DAY IN SEVEN, you are forbid to labour:—Do what you are commanded *on that Day*, and ſpare a few Moments, in the *Morning* and *Evening* of every other Day, to praiſe God, and to aſk his Bleſſing:—And then, when in the Fear of God, and a juſt Senſe of your Duty, you are employed with honeſt Induſtry in your daily Labours, you are ſerving God as truly, and you are as certainly in the Way to Heaven,—as *they* who

are at their Prayers.—*And this you may do all the Days of your Life.*

Ind. 'Pray will you ſhew me my Duty to-'wards my Neighbour?'

Miſſ. When you come next, I will endeavour to explain it fully to you;—In the mean time pray to God to enable you to perform your Duty to him.

The PRAYER.

GRacious God, who alone art worthy of all our Service, grant that I may ſerve and pleaſe Thee according to my Duty, with all my Heart and Strength;—That I may give Thee Thanks, and do Thee Honour; and that continuing in the Faith, and Fear, and Love of God, unto my Life's End, I may be made by Him eternally happy, thro' the Merits of Jeſus Chriſt our Lord. *Amen.*

DIALOGUE XVI.

The Duty towards our NEIGHBOUR *explain'd.*

Indian.

'I Am come now to beg That you would 'teach me my Duty towards my Neigh-'bour.' *Miſſ.*

Miſſ. Your Duty to your Neighbour is,

To love him as yourſelf, and to do unto all Men as you would they ſhould do unto you; ---- to love, and honour, and ſuccour your Father and Mother; ----- to honour and obey the King, and all that are put in Authority under him;----to ſubmit yourſelf to all your Governors, Teachers, Spiritual Paſtors and Maſters;---- to order yourſelf lowly and reverently to all your Betters;----to hurt nobody by Word or Deed; ----to be true and juſt in all your Dealings;----to bear no Malice nor Hatred in your Heart;---- to keep your Hands from Picking and Stealing,----your Tongue from Evil-ſpeaking, Lying and Slandering;----to keep your Body in Temperance, Soberneſs, and

Chaſtity;----not to covet or deſire other Mens Goods, but to learn and labour to get your own Living,----and to do your Duty in that State of Life, unto which it ſhall pleaſe God to call you.

Ind. 'Now, Sir, if it would not be too 'much Trouble, I would beg you would ex- 'plain to me that Love which Chriſtians owe 'to *themſelves*, and *to their Neighbour*, that is, 'as you told me, *all Mankind.*'

Miſſ. In the Firſt place obſerve,—That this is a Rule to ſuch only as *firſt love and fear God:—Thou ſhalt love thy Neighbour, as Men fearing God love themſelves*;——that is, '*to do to others as we think they ought to do* '*to us in the like Caſe.*'

Now God being *the God and Father of Mankind*, he would have every one to be ſecure in his *Life* and *Eſtate*, eaſy in his *Mind*, good and holy while he lives, and happy when he dies.—For this Reaſon he has given this Command,—*Thou ſhalt love thy Neighbour as thyſelf*;—which, if truly obſerved, would have a moſt happy and bleſſed Effect, and be a Direction to the moſt unlearned, how

how to behave himſelf to others, ſo as to pleaſe God *.

Ind. 'You will, I hope, explain this a lit-'tle more particularly.'

Miſſ. Conſult then your own Reaſon, and you will acknowlege the *Juſtice* of this Command,—That Men ſhould love and deal with others as ſincerely as they would have others to love and deal with them:—And that they ſhould do nothing which they themſelves would condemn as hard and unjuſt, if done by another Perſon.

For Example;—your own Deſire is, that all ſhould *reſpect* and *love* you;—that none ſhould *oppreſs*, *wrong*, or *deal deceitfully* with you;—ſhould take Advantage of your *Ignorance* or *Neceſſities*;—or ſhould take *tedious*, *ſpiteful*, or *expenſive* Ways to keep you from your Rights. You would have nobody to *bear Malice*, or imagine *Evil* in their Hearts againſt you:—You are concerned for your own *good Name* and *Credit*;—you grieve to be deſpiſed by thoſe above you, as well as to be diſregarded by your Inferiors;—you earneſtly deſire your own *Welfare* and *Proſperity*, and *Peace of Mind*, and *Health of Body*. Now as you, and every Man living, is thus affected towards himſelf, ſo will every Man living be condemned by God, and his own

* *Rom.* xiii. 10.

Con-

Conſcience, who does not thus deal with others, and act by this ſhort and plain Rule.

Men cannot live without the Aſſiſtance and Support of one another.—Their *Governors* protect them.—The Concern of *Parents* for their *Children*,—the Care of *Maſters* for their *Servants*,—the Account that *Paſtors* muſt give of their *Flock*, are great and neceſſary; and if all theſe are not *honoured* and *obeyed*, the World would every Day grow more and more *wild* and *wicked*, and we ourſelves, as well as others, ſhould be Sufferers, and miſerable.

Ind. 'Are Chriſtians obliged to love thoſe 'that do not love them?'

Miſſ. Yes, moſt certainly, or they are no better than Unbelievers;—*for theſe love thoſe that love them.*——But God ſo *loved us* when we were Enemies to him by our evil Deeds, as to *give his only begotten Son to die for us*; and therefore he moſt reaſonably requires, that we ſhould *love one another.*

Ind. 'How may we attain to ſuch a Chri-'ſtian Temper?'

Miſſ. You muſt take all Occaſions of wiſhing well, and doing Good, to others, continually exerciſing your Compaſſion by relieving the Poor, helping ſuch as are in Diſtreſs, comforting the Afflicted, and *mourning with them that mourn*; which will *ſweeten* your Temper,

Temper, and inure you to this happy Diſpoſition.

You muſt beware of taking Pleaſure in the Calamities of other Men, tho' your greateſt Enemies: — For that would make you inhuman and hard-hearted.

But, above all, conſider, that this is God's expreſs Command,—*That we love one another:* And it is greatly enforced by his amazing and condeſcending Love to us.

When you have gain'd theſe good Diſpoſitions, you will find, that being *obedient* and *dutiful* to your *Governors*, *Maſters* and *Betters*, *civil* to your *Equals*, and *kind* to your *Inferiors*, is the true Way of being eaſy and happy yourſelf.

Ind. 'What is my Duty, if my Neighbour 'ſpeaketh ill of me?'

Miſſ. If you are indeed abuſed, you ought privately to reprove him that hath done it; and if he ſhould not amend, your Duty is to bear the Injury patiently, to return Good for Evil, to forgive and to pray for him.—For ſo hath Chriſt expreſly commanded *.

And for your Comfort conſider, that, by thus freely forgiving him, you may with the more Courage and Comfort plead the gracious Promiſe God has made of the Pardon of your own Sins; ſo that you become the

* *Matt.* v. 44.

greateſt

greateſt Gainer by the Wrong that was done you.

Ind. 'But will not this encourage bad 'Men to abuſe their innocent Neighbours?'

Miſſ. It is probable it will not *.—However that be, we are not to be more concerned for our own Reputation, than for the Honour and Commands of Jeſus Chriſt; *who hath alſo ſet us an Example, that we ſhould follow his Steps, who, when he was reviled, reviled not again, but committed his Cauſe to Him that judgeth righteouſly* †.

Ind. 'Will my Duty to my Neighbour 'oblige me at all Times to conceal his 'Faults?'

Miſſ. No: Sometimes it is your Duty to ſpeak of them;—but then it muſt be with a good Deſign of leading him to Repentance,—by bringing him before ſuch Perſons as have Authority to call him to an Account;—otherwiſe you are a *Slanderer* or *Backbiter*, and, as ſuch, *reckon'd amongſt the moſt ſcandalous Offenders* ‖.

Ind. '*May I not be true and juſt in my* '*Dealings*, and yet make myſelf as good a 'Bargain as I can?'

Miſſ. Only conſider, that if the Perſon you deal with makes himſelf an ill Bargain, out of *Ignorance*, *Neceſſity*, or out of *Fear*,

* *Rom.* xii. 20. † 1 *Pet.* ii. 23. ‖ *Rom.* i. 30.

it

it is a wicked thing to take Advantage of him; and tho' you may defend it by Law, you cannot anſwer it to God.

Ind. 'What is my Duty, if I have wrong-'ed my Neighbour?'

Miſſ. You are bound to acknowlege your Fault, and make him what Amends you can, to aſk God's Pardon, and then you may hope for Forgiveneſs; for this is what you would expect from others.—And this is the great Rule of the Goſpel—'Whatſoever ye would 'that Men ſhould do unto you, do you even 'ſo to them*.'

Ind. 'But how ſhould ſuch poor, igno-'rant People as we, know how to walk at all 'Times by this Rule?'

Miſſ. One of our Saviour's *Apoſtles* ſaith, —*He that loveth his Brother, abideth in the Light, and there is no Occaſion of ſtumbling in him*†; that is, *his Love* will always direct him what to do, and will not ſuffer him to do Wrong to others, either in Word or Deed. ——For *Love worketh no Ill to his Neighbour; thinketh no Evil, and therefore ſpeaks none; beareth all Things, believeth all Things, hopeth all Things, endureth all Things*‖.

Ind. 'Muſt I always ſpeak the Truth?'

Miſſ. Yes, ſure; — for if you conſider what Miſchief is done by Falſhood,—how ill you take it to be deceived yourſelf,—you will

* *Matt.* vi. 12. † 1 *John* ii. 10. ‖ 1 *Cor.* xiii.

will be convinced, that *Lying* is a baſe Vice, and that there is great Reaſon for thoſe terrible *Threatenings* *, which we find in God's Word, againſt ſuch as are guilty of this Sin.

Ind. 'What are the Rules of *Temperance*, '*Soberneſs*, and *Chaſtity*, which a Chriſtian '*is to walk by?*'

Miſſ. Whether you eat or drink, do all to the Glory of God †;—that is,—Take care that the Name of God, and the holy Religion you profeſs, be not evil ſpoken of by your Exceſs in theſe Things.

Let us walk honeſtly as in the Day, not in Rioting and Drunkenneſs ‖: For no Man that doth ſo *habitually*, can with any true Delight think of the Joys of Heaven.

Beſides, ſure it is, that they who give themſelves up to *Intemperance*, are in great Danger of dying ſuddenly in their Sins unrepented of.

What was inflicted upon Man for the Puniſhment of his firſt Tranſgreſſion [*That in the Sweat of his Face he ſhould eat Bread*] is now become the moſt likely Means of preſerving us from all other Sin.—For our Souls are as active and inquiſitive as ever, and muſt always be employed one Way or other;—And therefore, if we don't conſtantly find ſome proper Buſineſs for them—*The*

* *Rev.* xxi. 8. 27. † 1 *Cor.* x. 31.
‖ *Rom.* xiii. 13.

Thoughts

Thoughts and Imaginations of our Hearts will be only Evil continually.

Ind. ‘ —What Reaſon have we *to be con-* ‘ *tented, and not to deſire other Mens Goods?*’

Miſſ. Becauſe our own Condition is certainly the beſt for us, being the Appointment of a wiſe, juſt, and good God,—who will ſupply us with every needful thing here, and give us our Portion in a better World; where we ſhall not need theſe Things.

Ind. ‘ But may we not endeavour to better ‘ our Conditions?’

Miſſ. Yes, by God's Bleſſing upon your honeſt Induſtry; but no Man ſhould deſire to live in Plenty here, and hazard his Salvation for it; nor ſtrive to leave his Family a great deal, and be miſerable for ever in another Life, for his Covetouſneſs, Oppreſſion, and ill Dealing here.

Ind. ‘ May I do what I pleaſe with what is ‘ juſtly my own?’

Miſſ. No:—But you muſt do Good with it.—Firſt, live decently yourſelf; *provide for your own Houſe*, that is, ſuch of your Relations as are in Want; and then relieve the Poor with what you can well ſpare.—And ſo you will ſhew your Thankfulneſs to God—and *he will reward you for it* *.

And this is the beſt Security you can have, that you ſhall never want.

* *Matt.* xxv. 34.

He that giveth unto the Poor, lendeth unto the Lord; and that which he hath given, will he pay him again *.

Ind. 'Sure, Sir, Chriſtians do not believe 'theſe Duties to God and Man to be ſo *ne-* 'ceſſary as you ſay they are; or elſe they 'think it *impoſſible* to obſerve them.'

Miſſ. Aſſure yourſelf they are the *Duties* and *Conditions*, on which their *Happineſs* or *Miſery* everlaſting depends; and they know this; but too many will not lay it to Heart. —They know alſo, that God, to whom all Things are poſſible, will not let them want any Aſſiſtance, which they ſincerely deſire, and aſk for. But they who are not willing to forſake their Sins, are not diſpoſed to beg that Help of God which is neceſſary to enable them to break their Bonds; and ſuch Perſons, by a juſt Judgment of God, are often left to their own evil Diſpoſitions;—and this is the great Occaſion of ſo much Wickedneſs as is ſeen among Chriſtians.

Therefore, as ever you hope to do the Will of God, and by him be made happy, keep theſe Truths in your Mind and Memory;—

* *Prov.* xix. 17.

'That

'That ſuch is the Corruption of our Nature, 'and Proneneſs to Evil,—that we cannot of 'ourſelves, without God's ſpecial Grace and 'Help, keep his Commands, and ſerve him 'as we ought to do;—That when we have 'done our beſt, we are but unprofitable Ser-'vants; and that it is only through the Satiſ-'faction of Chriſt we can be juſtified;—and 'that God is ſo good and merciful, that he 'has promiſed, upon our ſincere Deſires and 'Prayers, to give us all the Help we ſhall 'want to do our Duty, ſo as to pleaſe him, 'and to ſecure our Happineſs for ever.'

PRAYER, therefore, being appointed by God himſelf, as a Means of obtaining all the Bleſſings we ſtand in need of, you muſt be inſtructed in that Duty, how to aſk of God, ſo as to obtain his Grace and Help.

Ind. 'I cannot in Reaſon expect that Fa-'vour from you now; but I will wait on 'you as ſoon as I can hope you will have 'Leiſure.'

Miſſ. It will be a great Pleaſure and Bleſſing to me, to be made an Inſtrument in the Hand of God, *to bring you from Darkneſs to Light*, and *from the Power of Satan unto God**, that you may be made happy for ever.

* *Acts* xxvi. 18.

The PRAYER.

O LORD Jeſus Chriſt, who haſt loved us, and given thyſelf for us, give us Grace to love, and to forgive, and to do good:—And that, running the Way of thy Commandments, I may live and die thy Servant, and find Mercy at the Great Day, when we muſt all appear before the Judgment-ſeat of Chriſt. *Amen.*

DIALOGUE XVII.

Of PRAYER *and* THANKSGIVING *being the* MEANS *and* CONDITIONS *of obtaining the* GRACES *and* BLESSINGS *of God.*

Indian.

'I Am come again, good Sir, for your further Inſtruction.—You have explained 'to me the Commands of God, and convinced me of the Neceſſity of obſerving 'them, in order to be happy.—At the ſame 'time you told me, *That we cannot obſerve 'them, as we ought to do, without the Grace 'of God, which I muſt ſeek by diligent 'Prayer.*'

Miſſion-

Miſſionary. So indeed it is:—For ſuch is the Diſorder and Weakneſs of our Nature, and the Temptations to Sin ſo many, that neither our *Reaſon*,——nor the *Goodneſs* of God's Commands,—nor the *Authority* of ſo powerful a Being,—nor the *Happineſs* which he propoſes,—nor the *Danger* of our Diſobedience, are ſufficient to keep us within the Bounds of Duty, without God's eſpecial *Grace*; which he is ſo good as to promiſe to all ſuch, as, being ſenſible of their Wants, do pray for his Grace and Aſſiſtance.

Ind. 'Pray, Sir, what do you mean by the '*Grace of God?*'

Miſſ. We mean every Favour which God freely beſtows on us, in order to make his Ordinances and Commands effectual for our Salvation.

For Example,—God gives us his Holy Spirit, to be the Author of a new and holy Life.—This *Holy Spirit* has made known to us in the Scriptures the Ways of Life, and of Death,—the Bleſſing and Happineſs of ſuch as love and obey God,—and the miſerable End of the Wicked and Diſobedient.—Theſe are the firſt Graces and Favours of God.

Beſides theſe,—to all ſuch as are well-diſpoſed, and receive theſe Truths, *the Spirit of God* enlightens their Underſtandings;—touches their Hearts with a Fear of *God*, and with a Fear for *themſelves*, on account of their

Sins, and the Corruption of their Nature;—he ſhews them the Neceſſity of a *Saviour*, and what he has done to deliver them from Miſery, and to make them happy for ever.

In ſhort,—whatever ſaving *Truths* Men know, whatever *Good* they do, whatever *Evils* they avoid,—*theſe*, and many, very many more, are the Effects of the *Grace* and *Favour* of God, and the effectual Workings of his *Good Spirit* on our Hearts and Minds.

Ind. 'What do you mean by *Prayer?*'

Miſſ. We mean,—the laying our Wants and Deſires before God, and begging of him to hear and help us, and particularly to give us the Aſſiſtances of his Holy Spirit.

Ind. 'Doth not God know all our Wants, 'before we lay them before him?—And 'doth not he give his Bleſſings to many that 'never pray for them?'

Miſſ. God doth moſt ſurely know our Wants, much better than we ourſelves do;—He alſo often gives us thoſe Things which we neither *deſire* nor *deſerve*;—and yet He has commanded us to pray, and hath made it a Part of the Duty we owe to Him;—and this for *our own* ſake, and that we may be made more worthy of the Favours which He deſigns us, and that we may not forget (as too many do) our Dependence upon Him for *Life*, and *Breath*, and *all Things*.

For, being obliged to pray to God daily, we can hardly chuſe but think of Him often; —of his *Power* to help us; of his *Goodneſs* and Promiſe to do ſo;—of his *Wiſdom* to give what is beſt for us;—and of his *Juſtice* to puniſh thoſe that live without God in the World: We can hardly help thinking of our own Sinfulneſs and Unworthineſs of any Favour at the Hand of God;—and we are led to remember the only Way by which every Mercy is to be obtained; even through the Merit and Mediation of our Lord Jeſus Chriſt.—By all which we are taught to *know*, to *love*, to *honour*, to *obey*, to *rely* upon, and to *praiſe* our Maker every Day more and more perfectly, in all our Ways to acknowlege him, and live in an intire Dependence upon him;—which is the ſure Way to be happy for ever.

Ind. 'Hath God promiſed to give Chri-'ſtians what they pray for?'

Miſſ. He hath promiſed to give them whatever they aſk agreeable to his Will, and whatſoever He in his infinite Wiſdom ſhall think proper for them*.——And becauſe through our *Ignorance*, and *the Corruption of our Nature*, were we left to ourſelves, we ſhould be tempted to pray for ſuch Things as might hurt both ourſelves and others, and which would not be for the Honour of God, or for his Goodneſs, to grant; therefore his

* *John* xiv. 14. *Ibid.* xvi. 23. *Matt.* xxi. 22.

Son,

Son, and our merciful *Saviour*, hath given us a *Pattern of Prayer*, in order to direct us what to pray for, ſo as to pleaſe God.—— And this Prayer is ſo ſhort, that the moſt unlearned Chriſtian may get it by heart, and, by a very little Help and Attention, may underſtand it ſo well, as never to be at a Loſs what to aſk of God.

Ind. 'I hope you will be ſo good as to 'teach me that Prayer, and to explain it to 'me.'

Miſſ. I will do ſo, and endeavour to make you underſtand the Reaſon and Meaning of every Petition.—You muſt know then, that it is called THE LORD'S PRAYER, becauſe it was given by our Lord Chriſt to his Diſciples, for the Uſe of them and his Followers; and it is in theſe Words:

THE LORD'S PRAYER.

Our Father which art in Heaven;----Hallowed be thy Name.----Thy Kingdom come.----Thy Will be done in Earth, as it is in Heaven.----Give us this Day our daily Bread.----And forgive us our Treſpaſſes, as we forgive them

them that treſpaſs againſt us.---- And lead us not into Temptation, but deliver us from Evil.----For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

Ind. 'I ſhould be much to blame, indeed, 'if I ſhould not get ſo ſhort a Prayer by 'heart. You will now be ſo kind as to ex-'plain it to me.'

Miſſ. Before I do that, I muſt firſt obſerve to you, That we are not taught to ſay, *My Father*, but *Our Father*,—becauſe God, who is the God of all Mankind, would have all of us to love, and to be concerned for one another;—and to increaſe and confirm our Love, he hath taught us, when we beg any Favour for ourſelves, to pray for all *others*, that he may be glorified by *them* as well as by *us*;—and that none may be deprived of thoſe Bleſſings, which *Jeſus Chriſt* hath *purchaſed* for Mankind.

You will alſo obſerve, that God hath permitted us to *call him our Father*, to the end that we may pray with an humble Confidence of being kindly received:—Being aſſured, *That as a Father pitieth his own Children, ſo the Lord pitieth them that fear him**.

* *Pſal.* ciii 13.

But

But then we are to conſider,—That this FATHER is the GOD OF HEAVEN, who ſees our *Behaviour*, and the very *Thoughts of our Hearts*; which ſhould oblige us to approach him with *Reverence*, and *godly Fear*,——becauſe *He* is in Heaven, and *We* are upon Earth, which is his Footſtool.

Laſtly,—obſerve,—That *in the Three firſt Petitions* we pray for the Glory of God; that we, and all People, may *know* him, *worſhip* and *obey* him, as we ought to do.—And *in the Three laſt Petitions* we pray for ourſelves,—for the *Neceſſaries* of Life,—for the *Pardon* of our Sins, and *Grace* to do our Duty,—and for God's *Protection* and *Deliverance* from the Evils we either *ſuffer* or *fear*.

'And therefore I beſeech Thee, O Heavenly Father, not for myſelf only, but for all thy Children, That we may all live worthy of the Relation which we bear to Thee;—That we may not ſin, knowing that we are accounted thine, nor wilfully offend ſo great, ſo good, ſo tender a Father:—But that we may love Thee not as *Slaves*, but as *Children*;—That we may put our whole Truſt in Thee, and depend upon thine infinite *Power*, *Wiſdom*, *Goodneſs*, and *Promiſe* to take Care of us:—— That we may leave it to Thee to chuſe what is beſt for us, and bear with Patience

'and

'and Reſignation, all thy Fatherly Corre-
'ctions:——And that we may ſerve Thee
'with Comfort and Pleaſure, all our Days,
'in Hopes of the everlaſting Inheritance,
'which Thou haſt promiſed to thy obedient
'Children.'

Hallowed be thy Name.

Now in this firſt Petition we pray,—That all Men may have a very high Regard for the Divine Majeſty of God, and for his Honour:——And eſpecially, that all Chriſtians, to whom he has made Himſelf and his Will known by no leſs a Perſon than his own Son, may honour him by a firm Faith in him, and by leading *juſt* and *holy* Lives, as becomes the Children of God, that others, ſeeing their good Works, may be converted, and glorify their Father which is in Heaven.—And, for their Encouragement in doing this, God hath declared,—*That them who honour him he will honour* *; that is,—he will bleſs them, and make them happy.

'Let us ever remember, O God, That
'thou art our great *Creator*, our abſolute
'*Lord*, our merciful *Saviour*, and our *all-*
'*ſeeing Judge*.——May we ſtand in Awe of
'thy *almighty Power*, thine *all-ſeeing Provi-*

* 1 *Sam.* ii. 30.

'*dence*,

'*dence*, and thine *angry Juſtice*, and love thy '*boundleſs Goodneſs*, and be always thankful 'for thine innumerable *Benefits*, and truſt in 'thy *Wiſdom* and *Truth*, and *call upon thy* '*Name*, as long as we live!'

Thy Kingdom come.

In order to underſtand this Petition, you muſt know,—That where-ever the Chriſtian Religion is received, *there is the Kingdom of God*, becauſe God is there obey'd, fear'd, and lov'd.—We pray, therefore, in theſe Words, That all the Nations of the Earth may come to the Knowlege of the true and only God, the Creator and Preſerver of all Things;—and that the Goſpel of his Son, which contains the Laws of his Kingdom, may everywhere be received to the Glory of God, and the Good of Mankind;—and that every one of us may labour to advance the Kingdom of God, and his Honour.

'And thus, O LORD, *Let thy Kingdom* '*come*.—Let it be as univerſal, as the PRO-'PHETS foretold it ſhould be, and extend to 'every Corner of the Earth, and reach every 'Man's Heart and Soul:—And may the 'Days come, when no Perſecution, Diviſion 'or Schiſm, no Evils or Troubles of any 'kind, ſhall be known in it!—And may 'none

'none who are called by thy Name, oppoſe 'this Coming of thy Kingdom, by any Scan-'dal, or by reſiſting the *Power* and Efficacy 'of it in himſelf!'

How meanly and baſely do thoſe act, who profeſs themſelves *Members* of this Kingdom, and yet have no Care or Concern for the Conduct of it;—but withal how inconſiſtently, while they are bidding open Defiance to their Lord, to wiſh, as they do in this Prayer—for his Coming!—

We are alſo ſuppoſed to pray in this Petition,—That God would be pleaſed to remove whatever hinders ſo glorious a Work: —That he would reſtrain the Power of the Devil, *who leads ſo many Nations captive at his Will:*—That all ſuch as are yet ignorant of the true God, may no longer want the neceſſary Means of their Converſion;—and that all Chriſtians may, by their good Lives, convince Unbelievers, *how happy they are in being under the Laws and Government of their Maker.*

Ind. 'But pray, good Sir, how can that be 'called the Kingdom of God, in which there 'are ſo many wicked Subjects?'

Miſſ. God permits it to be ſo for the preſent, *in this State of Trial*, to make all Men ſee what they would be without the Acceptance and Help of his Grace; to ſhew his

Goodneſs and Patience, *by which many of the Wicked are brought to Repentance*; whereby alſo the Power of his Grace is both ſeen and glorified.—By theſe alſo he tries the Sincerity of his faithful Subjects.—But a Time is coming, when a Separation will be made of the *Wheat* from the *Tares*, the good Seed from the bad, and the Juſtice of God will appear in the dreadful Puniſhment of all ſuch as now give Offence to his good Subjects, and hinder the *propagating the Goſpel.*

Thy Will be done in Earth, as it is in Heaven.

This is the next Petition;——by which we pray,—That God by his Grace may diſpoſe the Hearts of all his Subjects to a chearful Obedience to his Laws, and an intire Submiſſion to his Will and Direction;—and to a Performance of their Duty in that State of Life, in which his Providence hath placed them;—and this as chearfully, as his Angels do their Duty, and obey his Will, in Heaven;—by which God will be greatly glorified,—his Kingdom inlarged,—his Angels delighted,—and all who obey him will be prepared for eternal Happineſs.

Now we come to the Three laſt Petitions which concern our own Wants, and which none but God can ſupply.—And theſe I ſhall explain

explain to you, the next time you come.—In the mean time addreſs yourſelf to the Throne of Grace in the following Words.

The PRAYER.

DIſpoſe me, and all thy Children, O Lord and Father, to ſubmit chearfully to whatever thy Providence ſhall order for us: —Hearken not to the corrupt Deſires of our own Hearts, but to the Voice of thine own Wiſdom, Goodneſs, and Mercy.——Give us a true Knowlege of our Duty, and an Heart diſpoſed to cloſe with thy Will, whenever it ſhall be made known to us, and to obey it with Pleaſure.—Subdue in us whatever is contrary to thy Holy Will, that, through thy Grace, we may at laſt become perfect as our Heavenly Pattern is, through Jeſus Chriſt our bleſſed Saviour and Redeemer. *Amen.*

DIALOGUE XVIII.

Indian.

'I Am now come to deſire you would explain to me the remaining Part of the 'Lord's Prayer.'

Miſſionary. The Three laſt Petitions concern our own Wants, and which none but God can ſupply. The firſt of theſe is,

Give us this Day our daily Bread.

In which Words we pray, That God would be pleaſed to give us all Things which are either needful or convenient for the Health and Support of our Bodies, and for the Good of our Souls.—BREAD, being of moſt neceſſary and univerſal Uſe, has obtained not only in Scripture, but in common Diſcourſe all over the World, to be put very often for all the Neceſſaries of Life.—Thus *Poverty* is expreſſed *by Want of* BREAD, and Proſperity *by Fulneſs of* BREAD.

Ind. 'Why do you aſk for theſe Things 'Day by Day?'

Miſſ. Becauſe we have by this an Occaſion of remembering our daily *Dependence* upon God, and of giving him *Thanks* for his Favours to us every Day of our Lives; and foraſmuch as we acknowlege, that we depend upon God's Bleſſing on our honeſt Endeavours for our daily Bread, we ſhould no Day of our Lives attempt to take ſuch Ways for a Livelihood, as we cannot hope God will bleſs.—And laſtly,—we learn by this Prayer,—not to be too much concerned or anxious for ourſelves for the Time to come,—becauſe God ever liveth to ſupply our Wants.

Ind.

Ind. 'It ſeems, then, that Chriſtians are 'not to pray for *great Riches*, *Honours*, and '*Powers*, ſince they are directed only to pray 'for their daily Bread.'

Miſſ. It is certainly ſo: For theſe Things ſhould be left wholly to God's Wiſdom, ſince Men *cannot*, and none but God *can*, know what Uſe any one may make of ſuch Things.—Not but that, if God gives Men ſuch Things, they may receive them with Thanks, and ſhould uſe them to good Purpoſes.

Ind. 'How may they do that?'

Miſſ. By aſſiſting, *with their Riches*, thoſe that are in Want:—By defending, *with their Power*, ſuch as are oppreſſed, *&c.*—And taking care always to remember God in the midſt of their Abundance, and the Account they muſt give to him of both the *Uſe* and *Abuſe* of it.

'We look up unto, and depend upon 'Thee, O Heavenly Father, for all the Ne-'ceſſaries, Conveniencies, and Comforts of 'this Life;—And may our bodily Wants en-'gage us to go daily to the Throne of Grace, 'for the Wants of our Souls!

'—Let thy Bleſſing go along with our 'honeſt Endeavours, and keep us from all 'unjuſt Ways of bettering our Condition, 'and that with all thy other Favours, give

'us, we beſeech Thee, the Bleſſing of a thank-
'ful and contented Mind!'

The next Petition which concerns ourſelves, is this following:—

Forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

Now in theſe Words we pray,—That God, for Chriſt's ſake, would be merciful unto us, and forgive us our Sins, whether known or unknown, and that he would not puniſh us as we deſerve.—And, to ſhew our *Thankfulneſs* for this great Mercy, we oblige ourſelves to *forgive*, and *love*, and *do Good* to thoſe who have any way injured us, as ſincerely as we hope for Pardon from God.

Ind. 'And may a Chriſtian be aſſured,
'that God will pardon his Sins, provided he
'deals with others as kindly as he deſires God
'would deal with him?'

Miſſ. We have his faithful Promiſe by his Son, that, upon our true Repentance, he will do ſo*:—By which he hath, as it were, put our Pardon into our own Power, and left us to conſider, that there will be no Mercy for him who will not ſhew Mercy.

* *Matt.* vi. 14.

'Forgive

'Forgive us thoſe Sins, O Heavenly Fa-
'ther, which ſeparate us from Thee: For-
'give us every Day of our Lives, for every
'Day we ſtand in need of Pardon;—Give
'me, and all Chriſtians, a forgiving Temper,
'—that we may fulfil the Condition of our
'Pardon.——Thou art good and merciful
'in forgiving us;—Grant that we may all
'live in the ſame charitable Temper, in
'which we hope and deſire to die.'—

The laſt Petition of this Prayer is:—

Lead us not into Temptation; but deliver us from Evil.

That is, we pray that God would ſo order Things in the Courſe of his Providence, that we may not be expoſed to great and dangerous Trials, which may prove hazardous to our Virtue.—*That He would not ſuffer us to be tempted above what we are able, but would with the Temptation make a Way for us to eſcape, that we may be able to bear it.*

Ind. 'What muſt I underſtand by the 'Word *Evil?*'

Miſſ. Firſt and chiefly, the evil Spirit, *i. e.* the DEVIL, who is the great Tempter of Mankind to all Evil.

2*dly*,

2*dly*, Evil Practices, and evil Examples.

3*dly*, Everlaſting Miſery.

Now you will obſerve from this Petition, that it is not ſufficient to beg Pardon for our paſt Offences,—but that every good Chriſtian muſt pray God to enable him to keep out of the Way of Temptation, and not ſuffer him to fall again into the Sins he has repented of:—And that whenever he ſuffers us to be tempted for the Trial of our Faith and Truſt in him, he would in Mercy deliver us from the *Power* and *Snares* of the *Devil*;—from our own *corrupt Inclinations*;—from the *ill Examples* of a wicked World;—and from *everlaſting Miſery*, the moſt dreadful of all Evils whatever.

And the Reaſon why this Deſire is by our Lord expreſſed in theſe Words——*And lead us not into Temptation, but deliver us from Evil*, is this:

To admoniſh us, That even the beſt of us are in Danger of falling into the ſame Sins, that we have once, much more that we have often, been guilty of; and that, becauſe there are ſeveral *Temptations*, which in the Courſe of our Lives we ſhall ſurely meet with; and therefore, that none of us are to be ſecure, but ought always to *watch* and *pray*, and ſtand upon our Guard, and to look well to ourſelves, that we be not overcome.

And

And you will be further convinced of the abſolute Neceſſity of this Petition, when you ſee ſo many, even amongſt thoſe who bear the Name of Chriſtians, running headlong into everlaſting Ruin, for want of God's gracious Aſſiſtance, which can only be obtained by conſtant and diligent Prayer.

'O God, who hateſt Iniquity, and knoweſt 'our Infirmities,—leave us not to the *Malice* 'and *Power* of the *Evil One* the *Devil* to deal 'with us as he pleaſeth;—Leave us not, O 'merciful Father, to ourſelves, and to our 'own corrupt Hearts and Luſts, leſt we raſhly 'run into Temptations;—Keep us always 'under the Protection of thy good Spirit;— 'Suffer us not to be ſurpriſed, nor off our 'Guard, nor tempted above what we are able 'to bear;—Give us Grace to reſiſt the World, 'the Fleſh, and the Devil, and to watch and 'pray daily, that we enter not into Tempta- 'tion.'

We conclude this Prayer with theſe following Words; which are a ſolemn Form of *Praiſe*, and an *Acknowlegement* to Him to whom we have been praying.

For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

That

That is, in other Words,—We *praiſe*, and *worſhip*, and *depend* upon Thee, the *great*, and *true*, and *only* God;—whoſe *Kingdom* ruleth over all the World;—whoſe *Power* nothing can reſiſt;—whoſe *Glory* ought to be our chief Aim and Deſire;—who alone can give us what we want and pray for;—who alone can forgive us our Sins, and diſpoſe us to forgive one another;—who can *help*, *ſecure*, and *ſave* us in the Hour of Temptation, and *deliver* us from the Evils to which we are daily expoſed.—To Thee, therefore, we give all *Honour*, *Praiſe*, and *Thanks*, and wiſh that all the World would do the ſame. *Amen.*

Ind. 'I obſerve, that you conclude all your 'Prayers with that Word,—AMEN.'

Miſſ. We do ſo.—By which we expreſs our moſt earneſt Deſire, that God would grant us what we have pray'd for;—which we firmly believe he will do, ſo far as may really promote his *Glory*, and our *beſt Intereſt*;—foraſmuch as we are aſſured, *That no Man did ever truſt in the Lord, and was confounded**, or *diſappointed* of his Hopes; and therefore we conclude all our Prayers with ſaying *Amen*, or *So be it*, *let it be as we have prayed*, and *do deſire.*—

Ind. 'Can it be expected, that the IGNO-'RANT and UNLEARNED ſhould pray?'

* *Eccluſ* ii. 10.

Miſſ.

Miſſ. It is moſt ſurely the Duty of every Man, however *ignorant* and *unlearned*, to pray and give Praiſe to God; whereby he owns his Dependence upon him, for every thing he wants, and *returns his Thanks* for all the Bleſſings he receives.

Now every Man, even the moſt *unlearned*, cannot but know, that he is *ſubject to be tempted to Sin*, and that God only can deliver him from it.—Every one knows, that it is God only, that can *bleſs* his honeſt Endeavours for a Livelihood;—that God therefore ought to be ſought to for theſe Bleſſings, and that every one is obliged to be thankful to him when he receives them.

A very *Child* can tell his *Father* what he wants; and you ſee God permits us to call him OUR FATHER, that we may lay our Deſires and Wants before him after the beſt manner we are able, and leave it to him to help us:—He knows our Wants, however imperfectly we expreſs them with our Tongues.—And we may be aſſured, that, when we devoutly uſe this very Prayer, God will hear and anſwer us, not according to our weak Underſtandings; but in a manner ſuitable to our real Neceſſities, *and according to the Love of a Father for his Children.*

Ind. 'Do Chriſtians think, that they are 'bound to pray every Day?'

Miſſ.

Miſſ. They ſhould do ſo; and every good Chriſtian will do ſo; becauſe he knows he wants God's *Help*, and *Pardon*, and *Bleſſings*, every Day of his Life.——And it is chiefly owing to the Omiſſion of this Duty, that we ſee ſo much Wickedneſs and Miſchiefs even amongſt Chriſtians.—People venture every Day into a World full of Temptations to Sin, and of Dangers innumerable, without begging the Protection of God:——And they too often lie down to ſleep, without praying to be delivered from the Powers of Darkneſs, and the ſad Accidents which may befal them, *when all Eyes are ſhut, but His only who never ſleepeth.*

Ind. 'Is it expected, that ſuch as cannot 'read, ſhould pray?'

Miſſ. It is an Unhappineſs, that People cannot read; but God forbid, *that* ſhould hinder them from praying!——Whoever hath Senſe to know, that he is a Sinner, or that he wants God's Help, is bound to pray as well as he can.——If ſuch a Perſon wants a Kindneſs from his Neighbour, he will find Words to aſk it in:——If he is to aſk it of his Betters, he will think of doing it in a becoming Manner, and will wait with Patience, and receive it thankfully.—Let him ſo behave himſelf towards his *Maker*; and God, who is always pleaſed with the Deſires of a Heart truly ſenſible of its Miſery

and Wants, will favourably anſwer his Requeſts.———

Ind. 'I obſerve that you make *Thankſ-*
'*giving* alſo a Duty, and a Service, which you
'owe to God.'

*Miſſ. God himſelf has made it ſo**,——and it is agreeable to our Reaſon.—We expect Thanks from one another, when we have done a Kindneſs.—And if Chriſtians would take notice of, and give God *Thanks* for, the *Mercies* and *Bleſſings* they receive daily from his Bounty, they would engage the Divine Goodneſs to *multiply* his Favours, which they often *hinder* by their *Ingratitude*.——'But
'then they muſt ſhew their Thankfulneſs,
'not only with their Lips, but by their
'Lives.'

Ind. 'How often ſhould we pray.'

Miſſ. We ſhould *pray without ceaſing* †; that is, we ſhould let no Day paſs without begging God's Bleſſing; and giving him Thanks for his Mercies;——for every *Bleſſing* we receive; for every *Danger* we eſcape;—and for every Affliction we meet with, and are ſupported under. Our *Meals* ſhould put us in mind,—*that we do not live by Bread alone*; that therefore God's Bleſſing muſt *make our Meat do us good* ‖.———In our *Buſineſs* we ſhould remember, that it is but loſt Labour, *to riſe early, and take little Reſt*,—

* 1 *Theſſ.* v. 18. † *Ibid.* v. 17. ‖ *Deut.* viii. 3.

if God bleſſes not our Endeavours *.—In the *Morning*, we ſhould pray God to bleſs our Labours all the Day; and, in the *Evening*, return our humble Thanks for all the *Mercies* of the foregoing Day, and pray for Preſervation, and the other Mercies of the Night.

Ind. 'Are there any further Inſtructions 'that you think neceſſary to give me, con-'cerning this Duty of Prayer?'

Miſſ. Only remember,—That whenever you ſay this Prayer, or beg any Favour from God, you do it with the Humility of one who is *ſenſible* of his *Wants* and *Miſery*;——with *Submiſſion* to God's Will; with great *Reverence*, *Attention* of Mind, and *Deliberation*, that your *Heart* may go along with your *Lips*. ——And laſtly, which you muſt never forget,——you muſt aſk every Bleſſing you want of God, FOR THE SAKE OF HIS SON JESUS CHRIST; it being on *his* Account alone, and *for what he has done and ſuffered*, that God will own us for his Children, or grant us what we pray for.

Ind. 'I hope I ſhall always remember *to* '*do ſo*.'

Miſſ. Indeed it is of ſo very great Moment, that JESUS CHRIST himſelf has appointed an HOLY ORDINANCE to be obſerv'd by all Chriſtians, on purpoſe that they may always *remember* the wonderful Things he has

* *Pſal.* cxxvii. 3.

done,

done, and the great Bleſſings he hath obtain'd for them:—Particularly *the Sacrifice of his Death*, and the Benefits which we receive by it; *viz.* the Pardon of our Sins, and the ſure and certain Hope of everlaſting Life.—— When, therefore, you come again to me, I will explain *this* to you more fully, than I can do at preſent for want of Time.

Ind. 'You have ſaid enough, Sir, to make 'me return to you as ſoon as poſſibly I can.'

The PRAYER.

BLeſſed be thy Name, O God, for this great Privilege of laying our Wants before Thee, and for the great Hopes we have of being heard.—Make me ever ſenſible of my Wants, and of thy Power and Goodneſs to help me, that at all Times I may call upon Thee, by diligent Prayer.—And hear me, O King of Heaven, when I call upon Thee in the Name of our Lord *Jeſus Chriſt*; that I may effectually obtain the Relief of my Neceſſities, and ever give Thee Praiſe for the ſame. *Amen.*

DIALOGUE XIX.

The SACRAMENT OF THE LORD'S SUPPER *explained.*

Indian.

'YOUR Promiſe, Sir, to explain to me 'an HOLY ORDINANCE, which, you 'told me, all Chriſtians are bound to obſerve, 'for a continual Remembrance of the Sacri-'fice of the Death of Chriſt, ever ſince that 'Sacrifice was offered, this has brought me to 'you now, as ſoon as I could hope you would 'have Time to inſtruct me.'

Miſſ. I have now Time to do it.——You remember, I hope, what I have told you before;——that there are *Two eſpecial Ordinances* of the Chriſtian Religion, which we call SACRAMENTS, appointed by Chriſt himſelf as neceſſary Means of Salvation, when they may be regularly had.——Theſe are BAPTISM, and the LORD'S SUPPER.——By *Baptiſm* we are introduced into the Chriſtian Character;—at which Time we enter into a *Covenant with God*, wherein, on our Part, we promiſe,——to *believe* in him, to *fear*, to *love*, and *obey* him all our Days:—And God, on his Part,

Part, receives us into his Family, which is his Church, and promiſeth to treat us as his Children,——to *protect us*, while we live, and, when we die, to make us happy, if we have behaved ourſelves as his dutiful Children ought to do; *and thus we* give ourſelves up unto Chriſt.

Ind. 'This I have not forgot.'

Miſſ. But then, foraſmuch as this high Favour hath been beſtowed upon Chriſtians—*to be called and treated as the Children of God, not for any thing they have done to deſerve it*, but purely *for the Sake of what his Son Jeſus Chriſt hath done and ſuffered for them:*——He hath appointed ANOTHER SACRAMENT, which we call *the* LORD'S SUPPER, in order to keep up the Remembrance of what he hath done for us:—His laying down his Life for us to *redeem* us from the Wrath of *God*, to *purchaſe* us to Himſelf to be a People *zealous of good Works*.

Ind. 'Why do you call THIS SACRAMENT 'by the Name of the LORD'S SUPPER?'

Miſſ. Becauſe our Lord Chriſt did appoint THIS ORDINANCE at *his laſt Supper* with his Diſciples, the Evening before he was crucified, to preſerve the *Memory* and the *Reaſons* of his Death; the *Knowlege* of which is the Foundation of the Chriſtian Religion, and *that* on which the *Happineſs* and *Salvation* of all Men doth depend.

Ind. 'You will not wonder, if I am very 'deſirous to know all that is neceſſary con-'cerning this Ordinance.'

Miſſ. That you may do ſo, you muſt carry your Thoughts back to what I have already told you of,——the *firſt Parents of Mankind*;—that they *rebell'd* againſt their Maker's Command;—that they *loſt* his Favour, and all Right and Title to the Happineſs which he had promiſed them;—that this very *Nature* became *prone* to Evil;—and both *they* and their *Poſterity* became ſubject to *Sin*, to *Miſery*, and to *Death*:—And, laſtly, that the *Son of God*, pitying their Calamity, undertook to *redeem* them,—to *ſatisfy* his Father's Juſtice, and to *ſuffer* in his own Perſon for their Sins; as alſo to impart to them a *Spirit* and *Principle* of a new Life, in order to renew that Nature which they had ſo ſadly ſpoil'd.———

In order to which He was made *Man*; and, having put himſelf in the Place of Sinners, he offered himſelf to ſuffer Death for their Redemption; by which he reſtored them to his *Father*'s Favour, and to a Poſſibility of obtaining the Happineſs for which they at firſt were made.

By which wonderful Goodneſs, and moſt worthy *Sacrifice*, God was ſo well pleaſed,—that he hath, *for his Son's Sake*, promiſed to pardon all penitent Sinners, and to make them happy for ever.

Ind.

Ind. 'All this I now remember you explained to me; and I thank you for putting me again in mind of it; and I hope now I shall never forget it.'

Miſſ. It will certainly be your Intereſt to remember it; for indeed your Happineſs depends upon it.

Ind. 'Is it ſufficient for me to remember *in this Sacrament*, that there was ſuch a Perſon as Jeſus Chriſt?'

Miſſ. No, ſurely; much more is contained in it.—We are to call to mind his wonderful Love to Mankind, which engaged him to take our Nature upon him, and to ſubmit to the Infirmities and Miſeries of it; which made him content to *live* amongſt us, and to *die* for us:———It is to call to mind his unwearied *Patience* and *Diligence* in doing Good;—healing the *Diſeaſes*, and inſtructing the *Ignorance*, of Men; and particularly his moſt grievous *Sufferings* and *Death*, by which he made an *Atonement* to his Father for the Sins of Mankind.—He was made *Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him**. And if we truly remember him, we ſhall endeavour to copy the Example of his Virtues, and eſpecially thoſe which were moſt conſpicuous in his Life.

Ind. 'Where ſhall I learn the Hiſtory of

* 2 *Cor.* v. 21.

'his

'his Life and Actions, that I may follow his 'Example?'

Miſſ. In the FOUR GOSPELS, or in what is called the NEW TESTAMENT.

Ind. 'What do you mean by the GOSPELS?'

Miſſ. I mean FOUR SMALL TREATISES, in which the *Life* and *Actions* of our *Saviour* are written for the Benefit of all ſucceeding Chriſtians; and, when it ſhall be your Happineſs to read them, you will there find abundant Matter and Reaſon for the perpetual Remembrance of Jeſus Chriſt.

Ind. 'What Need was there of this Sa-'crament, ſince it ſeems impoſſible for Men 'ever to forget ſo great a Benefactor?'

Miſſ. Jeſus Chriſt, who knew our Nature better than we ourſelves do, and how very apt we are to forget the greateſt Favours of God, has by this HOLY ORDINANCE provided, that ſuch as have any Senſe or Regard for his Love, or even for their own Happineſs, ſhall never want a proper Occaſion of remembring what he hath done and ſuffered to redeem them from Miſery, and to put them in a Way of being happy for ever:—He likewiſe intended this HOLY ORDINANCE as a ſtanding Proof or Evidence of this important Fact of his Death, thereby to ſtrengthen and renew our Faith in it.

Ind.

Ind. 'You will now, Sir, be pleaſed to let 'me know how he hath done this.'

Miſſ. Our GREAT LORD and SAVIOUR JESUS CHRIST, the Night before he was crucified, 'took Bread, and bleſſed 'and brake it, and gave it to his Diſciples, 'and ſaid, Take, eat; this is my Body, that 'is given for you:——Do this in Remem-'brance of me.——After Supper alſo he 'took a Cup of Wine, and gave Thanks, 'and gave it to them, ſaying, Drink ye all 'of this;——for this is my Blood of the 'new Covenant, which is ſhed for you, and 'for many, for the Remiſſion of Sin.——Do 'this, as often as ye ſhall drink it, in Remem-'brance of me——For as oft as ye ſhall eat 'this Bread, and drink this Cup, ye do ſhew 'the Lord's Death till he come.'

Ind. 'You will now, Sir, let me know 'how this Sacrament is obſerved amongſt 'Chriſtians.'

Miſſ. They do it after this Manner:—— Firſt, the Miniſter of Chriſt placeth, or cauſeth to be placed, upon a Table in our Churches, a Portion of *Bread* and *Wine* in the Sight of all the People.——This *Bread* and *Wine*, which are to *repreſent* the Sacrifice of Chriſt's Body and Blood, are *ſanctified*, or *ſet apart*, *for* this holy Uſe, by giving Thanks to God for all his Favours, and eſpecially for having ſent his only Son to redeem us by his Death; and by begging

begging of him, that when we receive, and eat and drink this Bread and Wine, we may be ſo far made Partakers of the Sacrifice of his moſt bleſſed Body and Blood, as to ſhare in all the Benefits which he hath obtained for us by his Death. At the ſame time he breaketh the Bread into Pieces, and poureth the Wine into a Cup, to repreſent unto our Senſes, by theſe *outward* and *viſible* Signs, the Death of Chriſt, whoſe Body was *broken*, and Blood *poured out*, upon the Croſs.

Ind. 'Pray, Sir, how doth he, after this, 'diſpoſe of this Bread and Wine?'

Miſſ. This Bread and Wine, being *ſanctified* by the Word of God and Prayer, he diſtributes among thoſe who are there preſent;—putting them in mind, That Jeſus Chriſt died for them, and for their Salvation;——prefering their Happineſs to his own Life;—— that therefore they ought never to forget ſo great a Kindneſs, *but to keep up the Remembrance of him*, after this Manner, which he hath appointed, UNTIL HIS COMING AGAIN.

Ind. 'Is this all that is required of Chri-'ſtians,—"To keep up the Remembrance "of Chriſt, and of his Death?"

Miſſ. No, ſurely;—no ſerious Chriſtians think *that alone* ſufficient.—— They know that it is an humble Heart in which Chriſt delights to dwell;——they therefore look upon this Sacrament as a proper Occaſion of humbling

bling themſelves before God, and of abhoring thoſe Sins which coſt Jeſus Chriſt his Life and Blood.

They know alſo, that the Bleſſings obtained for us by Chriſt's Death, of which this Sacrament is a Remembrance, are as much the *Food* of the Soul, as *Bread* and *Wine* are of the *Body*;—that this *Food* or *Support* we receive by a lively Faith in his Merits; and do therefore, at this Time, more eſpecially acknowlege the Efficacy of his Death.—*This is the true Bread, which nouriſheth to eternal Life**.—*That God who ſpared not his own Son, but gave him up for us all, will he not with him freely give us all Things?*

Beſides this, every penitent Chriſtian will look upon this as a proper Time to remember, and comfort himſelf with, the great *Extent of God's Mercy* declared *by his Son*, and this even with an Oath, —'That all Sins ſhall be 'forgiven unto the Sons of Men†.'

Every humble Chriſtian alſo, who feels in his Soul the Want of God's Help to ſupport him againſt the Temptations of the *World*, the *Fleſh*, and the *Devil*, will think this a very proper Time *to beg of God* his Son's Promiſe, —'That he will give the Holy Spirit to them 'that aſk him.'

Laſtly,——Every Chriſtian muſt be ſuppoſed to receive this Sacrament in Token,

* *John* vi. † *Mark* iii. 28.

that he acknowlegeth Jeſus Chriſt to be his *Lord* and *Saviour*,—to be his *Lawgiver here*, and his *Judge hereafter*.

Ind. 'I remark, that Chriſt commanded 'this Ordinance to be obſerved by his Follow-'ers TILL HIS COMING AGAIN: Pray, what 'is meant by that?'

Miſſ. Why, as I have told you before, we Chriſtians do know, and firmly believe, that Jeſus Chriſt will come again at the End of the World—TO JUDGE THE LIVING AND THE DEAD;—to call all Men that ever have lived, to an Account for the Uſe they have made of the Favours which God has given them; and to *reward* or *puniſh* them, as they have lived well or ill in this World.

And this Intimation he gave his Followers, when he appointed this Ordinance, that they may conſider, every time they go to this Sacrament, what Account they will be able to give of themſelves, 'when he ſhall come to 'judge the World in Righteouſneſs.'

Ind. 'Is there any thing elſe required of 'Chriſtians, before they go to this Sacra-'ment?'

Miſſ. Yes:——They ought, in the Firſt place, to conſider what ſort of Life they have led ſince they took on them the Chriſtian Character;—at which time they obliged themſelves 'to make the Laws of God the Rule of 'their Faith, and Life, and Actions:'—And

to

to examine themſelves, whether they have not led a *wicked*, at leaſt, an *idle*, *uſeleſs* Life;—or whether they now live in any known Sin;—becauſe they are bound, when they go to that Sacrament,—ſeriouſly to acknowlege their Offences and Sins before God, and to beg his Pardon, with a full Purpoſe of Amendment of Life; otherwiſe they will receive nothing there, but their own Condemnation.

A Chriſtian is obliged alſo to have a grateful Senſe of God's Goodneſs, by conſidering his Mercy in ſending his own Son to redeem us, whom by his Death he hath reconciled to his Father, and put us in a Way to be for ever happy, if it is not merely our own Fault.

And laſtly, *Jeſus Chriſt* having expreſly commanded, 'That all his Diſciples ſhould 'love one another, as he hath loved them, 'and given his Life for them*,'—every Chriſtian is bound, before he goeth to this Sacrament (the chief End of which is to put him in mind of this great Inſtance of Chriſt's Love, every Chriſtian, I ſay, is bound), to conſider whether he hath any thing in his Heart, contrary to this Pattern of true Love, and Command of his Saviour.

Ind. 'Do you believe, that Chriſtians are 'generally careful to prepare themſelves for 'this Ordinance after this manner?'

Miſſ. All *ſerious* Chriſtians are ſo:—But,

* *John* xiii. 34.

too many, it is to be feared, are not.—And this is the Reaſon why ſo many receive no Benefit from this *Sacrament*;—for otherwiſe, THIS ORDINANCE would be a moſt powerful Reſtraint to keep them from leading a *thoughtleſs* and an *evil* Life,—by affording them ſo many bleſſed Occaſions of remembring and renewing their Covenant with God, laying them under continual Obligations of leading a new and Chriſtian Life, and obtaining Grace from God to do ſo.

Ind. 'What do you think of thoſe Chri-'ſtians that never go to this Sacrament?'

Miſſ. Why, they are generally to be eſteemed in the Way of Ruin, without ſeeing their Danger.—They do not conſider, that, as they are Sinners, God cannot be pleaſed with them;—and that there is no Pardon for Sinners, no Salvation to be hoped for, but only through the Merits of Chriſt's Death, which is *commemorated* in this Sacrament.

Ind. 'But ſure, Sir, all Chriſtians are not ſo 'thoughtleſs;—they muſt have ſome Rea-'ſons for neglecting ſo neceſſary a Duty, as 'you ſeem to repreſent it.'

Miſſ. There may be *Reaſons* and *Scruples* for abſenting *for a Time*; — but, generally ſpeaking, ſome of theſe following are the *true Reaſons*, why Men turn their Backs upon the *Lord's Supper*, when invited to it, let them pretend what they pleaſe.

Either they live in ſome *known Sin*, which they will not at preſent reſolve to forſake;—or this *World*, its *Buſineſs* or *Pleaſures*, have taken ſuch Poſſeſſion of their Hearts, that they have no Time even to think of their Souls, or of what muſt come hereafter:—Or laſtly,—they delude themſelves with a faint Purpoſe, that thus it ſhall not always be with them;—that ſome time or other they will make the Care of their Souls their great Concern. But ſuch Perſons ſhould conſider, that while they thus deſpiſe one of the greateſt Inſtances of God's Love, they continue in a *Sin* which too nearly reſembles the *Denial* of their *Lord* and *Saviour*: More particularly they ſhould reflect, that by perſiſting in ſuch a wilful Diſobedience to Chriſt's poſitive Command, they have no well-grounded Aſſurance, that any of their Prayers will be granted: For as Chriſt's Death is the only ſolid Foundation of Favour with God, ſo his MEDIATION is the only *Channel*, through which it is to be conveyed to Chriſtians. Whether, therefore, thoſe who refuſe to commemorate the *one*, can lay any juſt Claim to the *other*, is left to every Man's ſerious Meditation:—And they ſhould conſider with what Face they can *hereafter* appear before their Saviour in Judgment, whom they refuſed to remember in his Ordinance *here on Earth*;—it having been obſerved,—*That whatever keeps a Man from the*

Sacrament, after he has been inſtructed in the true Nature of it, will, generally ſpeaking, hinder him from going to Heaven.

Ind. 'Can a Chriſtian know whether he 'hath gone to this Sacrament as he ought to 'have done, ſo as to hope for the Bleſſings at-'tending it?'

Miſſ. That will beſt be known by the Manner of his Life afterwards:—If a Perſon went as a *true Penitent*, he will be very careful of falling into the Sins he hath repented of.—If he was indeed grieved with the Remembrance of his Sins, and the Burden of them was intolerable; — if he did in good Earneſt *purpoſe to lead a new Life*, he will be more careful to beg of God to enable him to do ſo.—If he went with a *lively Faith in God's Mercy through Chriſt*, that Faith will appear in a better Obedience to God's Laws. If *he had a thankful Remembrance of Chriſt's Death*, —the grateful Acknowlegement of that invaluable Bleſſing will conſtrain him to live ſo as to pleaſe his merciful Redeemer.—Laſtly, if he went with a *truly charitable Diſpoſition* to the Sacrament, he will afterwards make the Love of Chriſt the Pattern of his Love to all others;—he will *forgive*, and *give*, and *love*, as becomes a Diſciple of Jeſus Chriſt.

Ind. 'Will not the Bleſſings which Chriſt 'hath obtained by his Death, as repreſented 'by this Sacrament, encourage Chriſtians to 'hope

'hope for Salvation without Amendment of 'Life?'

Miſſ. Ignorant and *unthoughtful* People may delude themſelves with ſuch vain Hopes; but all well-inſtructed Chriſtians ſhall know,—that tho' Chriſt died for the Salvation of All, yet *thoſe only* ſhall actually enjoy the Benefits of his Death, who live according to the *Will* and *Commands* of him *who died for them*; that there will be no Forgiveneſs of Sins without Repentance, and a thorough Reformation of Life; and that the ſtricteſt Adherence to this or any other poſitive Ordinance of God will not avail, without an earneſt and ſincere Endeavour to perform the whole Will of God, as it reſpects HIM, our NEIGHBOUR, and OURSELVES.

Ind. 'I cannot, Sir, but be very thankful 'for the great Pains you have taken to in-'ſtruct me, and to make me underſtand the 'Nature and *Benefit* of the Sacrament of the 'Lord's Supper;—and indeed, Sir, I am 'very deſirous to be baptized, if you know 'of nothing that ought to hinder me.'

Miſſ. I would not hinder you one Moment;—but that I have one Thing more to make you ſenſible of, before I would encourage you to be baptized.—And this is—'The 'Deluſion, the Danger, and the Miſchief, of 'being a Chriſtian without Chriſtianity.'

Ind. 'Indeed, Sir, I do not underſtand you.'

Miſſ. I will explain to you what I mean, when you come to me again.—In the mean Time, I ſhall pray God to keep you in this good Diſpoſition, and from every thing that may any way hinder your true Converſion.

The PRAYER.

ALMIGHTY God, who gaveſt thine only Son *Jeſus Chriſt* to ſuffer Death for our Redemption, give me Grace to keep up the Remembrance of this great Mercy. —Grant that I may never be aſhamed to confeſs the Faith of Chriſt crucified;—That I may never deſpiſe the Bleſſings he has purchaſed for me, nor the Means of Grace which he hath ordained; which I moſt humbly beg for the Sake of the ſame *Jeſus Chriſt* our Lord. *Amen.*

DIALOGUE XX.

The DELUSION, *the* DANGER, *and the* MISCHIEF, *of being Chriſtians without Chriſtianity.*

Indian.

'MOST kind Sir, I left you with a very earneſt Deſire of being baptized; but you ſaid you had ſomething of Moment

'Moment to ſay to me, before I was to take 'upon me the Character of a Chriſtian: For 'that Reaſon I am come now to wait on 'you.'

Miſſionary. To tell you the Truth, then, notwithſtanding the Pains I have taken to inſtruct you, and to ſhew you both your true *Intereſt*, and your great *Danger* in not following it, I cannot but be afraid, leſt, when you come to be more converſant with the World, and inſtead of finding the good Fruits which you might naturally expect from ſo excellent a Religion, you ſhould find amongſt too many, profeſſing that Religion, little or no Fear of God, nor any true Concern for themſelves, or for what muſt come hereafter;—I cannot but be afraid therefore, leſt, ſeeing this, you ſhould be tempted to *ſuſpect* the Truths I have told you, and ſo either *renounce* Chriſtianity, or elſe content yourſelf, as too many do, with the *borrowed Name* of a Chriſtian, and with mere Shadows of Religion, without endeavouring after *that ſubſtantial Holineſs*, without which no Man muſt ever hope to be happy.

Ind. 'I am very thankful for your Con-'cern for me, and I ſhall hear with Atten-'tion the Inſtructions you will be pleaſed to 'give, for preventing my Fall.'

Miſſ. You muſt know then,—that the *Chriſtian Religion* is intended by God to *cure* the

the Corruption of our Nature, and to make us *happy*, by making us *holy*, *juſt*, and *good*; —by making *Chriſtians* the beſt *Neighbours*, the trueſt *Friends*,—the kindeſt *Maſters*,—the moſt faithful *Servants*, the beſt *Husbands* and *Wives*,—the moſt careful and tender *Parents*, and the moſt dutiful *Children*,—the juſteſt *Magiſtrates*, and the moſt faithful and obedient *Subjects*;—and, above all, the devouteſt *Worſhipers* of the true and only God, and ſtrict *Obſervers* of his Laws.—Now my Fears are, —That when you ſhall ſee too many Chriſtians live without any Regard to theſe Duties, *profeſſing to know God, but in their Works denying him* *;—I ſay again, I cannot but be afraid for you,—leſt you ſhould forget the HOLY COVENANT you made with God, when you were baptized,—and fall inſenſibly into the Way of the World, which leads to Deſtruction.

Ind. 'Pray, Sir, what do you mean by the '*Way of the World?*'

Miſſ. I mean, 'that ſad, but too common 'Deluſion, *of being Chriſtians without Chri-* '*ſtianity:*'—That is,—of *profeſſing* to *obey* the Laws, and to *follow* the Example of Chriſt, and at the ſame time leading *careleſs* and *unchriſtian* Lives;—by which God is exceedingly diſhonoured;—— the Goſpel deſpiſed;—and too, too many deceived to

* *Rom.* i. 21.

their

their everlaſting Ruin;—the ill Conſequences of which can never be ſufficiently lamented: — For the poor Heathens obſerving, that theſe People call themſelves Chriſtians; and yet ſeeing them *corrupt* in their Manners, *Contemners* of the God they worſhip, and his Laws; — *minding* neither his Promiſes nor Threats;—but having their Hearts wholly ſet upon their worldly *Intereſts* or *Pleaſures*; —they, ſeeing this, do very naturally conclude, — that if ſuch People as theſe can think themſelves ſecure of Happineſs in the next Life, no one needs to be concerned whether he be an HEATHEN or a CHRISTIAN in this.

Ind. 'You remember, Sir, what I told 'you before, that this very Thing had once 'made me reſolve never to think of becom-'ing a Chriſtian; till you aſſured me, That 'ſuch as theſe are NO TRUE CHRISTIANS; '—but are either wholly ignorant of what 'they profeſs, or deceive themſelves with the 'Thoughts, that there is ſomething *in the 'very Name of a Chriſtian*, which may re-'commend them to the Favour of God, and 'ſave them from his *Diſpleaſure*, and their 'own Ruin.'

Miſſ. I told you the Truth, and what the Son of God hath commanded all Mankind to take Notice of;—'That not every one who 'calls himſelf a Chriſtian, ſhall enter into the

'Kingdom

'Kingdom of Heaven, but ſuch only as do 'the Will of his Father, which is in Heaven, 'and obſerve his Laws*.'

Ind. 'I ſhall be very thankful, if you will 'let me know who they are that thus delude 'and deceive them, that I may not follow 'them to my Ruin.'

Miſſ. I muſt firſt tell you, that there are thoſe amongſt us, who, *being wiſe in their own Conceits*†, will not receive the Son of God as *their Teacher*, nor his *Goſpel* as the *Rule* of their *Faith* and *Manners*:—Now theſe Men often lead into very dangerous Errors ſuch People as do not know or conſider, upon what certain Proofs the Truths of the Goſpel *are moſt ſurely believed amongſt us.*

Ind. 'I hope my Belief in the Goſpel is 'confirmed ſufficiently, both by the many 'and wonderful Miracles of Chriſt, and *eſpe-* 'cially by his Reſurrection from the Dead‖.'

Miſſ. But you muſt not forget, *That your Faith, and the Increaſe and Continuance of it, is the Gift of God*; which you muſt pray for, as ever you hope to be preſerved free from Error.

Ind. 'Well, it is ſtrange, however, that 'People of Underſtanding in other Things, 'who cannot but ſee how much we are apt 'to be miſtaken in the common Affairs of

* *Matt.* vii. 21. † *Rom.* xii. 16.
‖ *Acts* ii. 22. *Rom.* i. 4.

'Life,

'Life, ſhould, in Matters of the greateſt 'Concern, wholly depend upon their own '*Wiſdom* and *Power*, even where God hath 'undertaken to direct and aſſiſt us.'

Miſſ. You will not wonder at this, if you remember, what hath been ſo often repeated and proved;—that ſuch is the *Corruption* of our Nature, that when any Man, through a proud *Conceit* of his own *Wiſdom* and *Strength*, ſhall provoke God to forſake and leave him to himſelf, that Man will be capable of believing and doing the moſt unreaſonable Things, to which an *evil Spirit*, or his own *corrupt Heart*, can tempt him.

Ind. 'Pray, Sir, what other Miſtakes are 'there amongſt Chriſtians, which endanger 'their Salvation?'

Miſſ. There are too many, who, for want of Attention to the good Inſtructions which are given them, conſider not how they *live*, nor what will become of them when they *die*;—who know not the Evil of Sin, nor the Miſchiefs it has brought into the World;—how hateful it is to an holy God,—how ſtrict his Commands are to avoid it, and what the Portion of Sinners in the *next* Life is to be;—and therefore propoſe no other End to themſelves, in this Life, but only to *live* and *die* as eaſy as they can.—*Beſide thoſe who walk in Darkneſs, and know not whither they go* *,

* *John* xii. 35.

and

and are ſecure, becauſe ignorant; — there are others, that are even afraid of being inſtructed.

Ind. 'That is ſtrange indeed.'

Miſſ. But it is true: And the Reaſon is, becauſe, if we deal faithfully with Sinners, we muſt *teſtify againſt them, that their Deeds are evil* *, and that they are in very great Danger, if they do not forſake their beloved Sins; *and then they will hate both us*, and thoſe unwelcome *Truths*, which condemn them, and their Way of Life:—No Wonder, therefore, that both theſe Sort of Chriſtians, by their unrighteous Lives, furniſh Unbelievers with Arguments for perſiſting in their Obſtinacy,—and hazard their own Salvation.

There are others alſo, who have been better informed, and perhaps well inclined; but, ſuffering their Hearts to be poſſeſſed with the *Love* of the World †, its *Buſineſs*, *Riches*, or *Pleaſures*, they loſe thereby the Knowlege and Remembrance of the Truth, and forget their good Purpoſes, and fall into a Way of Living which the Chriſtian Religion condemns, and which will be puniſhed with the Loſs of *Heaven* and *Happineſs*. And there are too many, who, having not caſt off all Fear of God, and Concern for their Souls, do yet content themſelves with a punctual Performance of the *external* Part of Religion,

* *John* vii. 7. † *Matt.* xiii. 22.

vainly

vainly thinking that an *outward* Shew of religious Worſhip will atone for the Want of that *inward* Purity of Heart, which is indiſpenſably required from every Chriſtian.

Ind. 'I would be glad to know, who this 'Sort of miſtaken Chriſtians are.'

Miſſ. Beſide thoſe already mentioned, there are many, who, tho' they know themſelves not to be in the Way of Salvation, make their Minds eaſy, by purpoſing to repent, and be converted; fooliſhly ſuppoſing *that Repentance is abſolutely in their own Power*;—at the ſame Time provoking God, who alone can give them the Grace of Converſion, to leave them to their own Choice and Deſtruction.

Others flatter themſelves, that *Repentance*, and a *Change* of Life, are only required, where People have been guilty of *great* and *ſcandalous* Sins,—ſuch as *Murder*, *Adultery*, and the like;—not conſidering that a Man, who is innocent of great Crimes, may be far from being a true Chriſtian, and in the Way of Salvation;—the beſt of Men ſtanding in Need of Repentance and Pardon, and of the Mercy of God.

Ind. 'I have heard, that Chriſtians do de-'pend very much upon the Goodneſs and 'Mercy of God.'

Miſſ. And ſo they may, and ought to do, provided they do not deceive themſelves, by abuſing his Mercy, *which is intended to lead*

Men to Repentance, and Amendment of Life.

Ind. 'Pray, how do Men abuſe this Mercy 'of God?'

Miſſ. When they continue to live in any *known* Sin, or wilfully neglect any Duty; and yet hope, that God of his great Mercy will forgive them.

Ind. 'You have often mentioned the *Cor-* 'ruption and *Weakneſs* of human Nature. 'Will not this plead our Excuſe, and prevail 'with ſo good and merciful a Being to pardon 'ſuch as have not done what he hath com-'manded?'

Miſſ. Yes: And he hath faithfully promiſed, that upon Condition of their *Repentance*, and *Amendment of Life* (according to the Terms and Conditions in the Goſpel), he will pardon the greateſt Sinners.

Ind. 'Perhaps they will ſay, that they are 'not able to perform theſe Conditions.'

Miſſ. What would you think of one who ſhould make that an Excuſe, and yet would be ſorry to be made *able*, only becauſe he is *unwilling* to part with his Sins?

Ind. 'Such an one, to be ſure, complains 'without Reaſon, and his Ruin will be from 'himſelf.'

Miſſ. And yet this is the Caſe of all *careleſs* and *wicked* Chriſtians.—God would have all his Creatures happy; — he knows that Man can

can never be happy, till his corrupt Nature be mended;—he has therefore, as I told you before, appointed the *Chriſtian Religion*, as the moſt effectual Means of our Recovery from Sin unto Holineſs.——By which we are taught to depend upon the Almighty Power of God, *even that Almighty Power which raiſed Jeſus Chriſt from the Dead**,——to raiſe us from the Death of Sin unto the Life of Righteouſneſs, by enabling us to *ſee*, to *reſiſt*, to *overcome*, and to *root* out, whatever is evil in us, and to reſtore us to the Image of God, in which Man was at firſt created.—Chriſtians, therefore, do but delude themſelves, and blaſpheme God, when they pretend they cannot do what he requires of them, in order to their Happineſs.

And, to name no more Ways at preſent, by which Men deceive themſelves to their Ruin:—Very great is the Number of ſuch as depend upon a *Death-bed Repentance*, for the making their Peace with God, and fitting themſelves for Heaven;—living in the mean time *without God in the World*, neither fearing his *Anger*, nor regarding his *Promiſes*.

Ind. 'Indeed, Sir, theſe are all ſad Miſ-'takes; and I hope, I ſhall not fall into any 'of them.'

Miſſ. I hope ſo too;—but then you muſt be very *humble*, and always *fear* for yourſelf,

* *Rom.* vi. 4.

and beg of God to keep you from ſuch Miſtakes, which are the Ruin of ſo many, who yet call and think themſelves to be Chriſtians; —otherwiſe your being made a Chriſtian will not ſecure you from Danger.

Ind. 'Pray, Sir, what are the Things 'which are moſt likely to offend the good 'Spirit of God, and force him to forſake ſuch 'as are dedicated to him, and put under his 'Protection?'

Miſſ. In the Firſt place, Chriſtians do grieve that good Spirit,—by neglecting to improve the Graces beſtowed upon them;—for, as I told you before, this is a Rule of the Goſpel,—*That to him who makes good Uſe of the Favours which God hath given him, God will give more; and he that will not do ſo, ſhall loſe what he had**.

Ind. 'I hope I ſhall not forget this Rule of 'Truth.'

Miſſ. In the next Place, a Chriſtian runs the Hazard of loſing the Help and Comfort of the Spirit of God, by *returning* into that Way of Life, and to thoſe Sins, which he *renounced* at his Baptiſm;—eſpecially when he falls into, and continues in, any known and wilful Sin;—for then he will naturally hate God, and God will forſake him.

Ind. 'Hate the God that made us!'

Miſſ. Why, as monſtrous a Sin as you think

* *Matt.* xiii. 12.

think that is, it is certainly true:—For any Man, whoſe Conſcience tells him, that he is always doing that which muſt offend an *holy*, *juſt*, and *powerful* God, cannot but wiſh there was no ſuch Being to call him to an Account, and to puniſh him; nor can he poſſibly love ſuch a Being.

Thirdly;—Another Way of grieving the Holy Spirit is by neglecting, which in Truth is deſpiſing, thoſe Means of Grace, which Jeſus Chriſt hath appointed to bring Men *into*, and to keep them *in*, the Way of Salvation.

Ind. 'I have not forgot what you have 'formerly told me;—That the hearing and 'ſeriouſly thinking of the Word of God, in 'which a Chriſtian's Duty is contain'd, as 'well as the Promiſes to *encourage*, and the 'Puniſhments to *deter* us, is one of thoſe 'Means you ſpeak of, moſt proper to con-'vert Men, and to keep them in the Favour 'of God.'

Miſſ. And the others are;—The *Holy Ordinances* which Chriſt himſelf hath appointed; the one to receive Men into his Church, and the other to enable them to grow in Grace.

Now, as the Uſe of theſe Means, join'd with earneſt Prayer to God, for Light to diſcover what is evil in us, and for Power to root it out, is the ſure Way of preſerving the

Fellowſhip of the Holy Spirit;—ſo, when any Chriſtian, depending upon his own *Reaſon*, *Wiſdom*, or *Power*, and forgetting that all *our Sufficiency to do any Good, is of God**, does neglect theſe Means, the good Spirit will forſake ſuch a Perſon, and leave him to himſelf, and to the Deluſion and Government of evil Spirits, which, without a ſincere Repentance, will be his Ruin. And moſt of all, when he truſts to any thing he has done as meritorious in the Sight of God, inſtead of that, which Chriſt has done and ſuffered for him.

Ind. 'This, I hope, will be a Warning to 'me, never to neglect theſe Means of Grace 'and Safety.'

Miſſ. And I hope too, that you will never forget *to give God the Glory of all the Good you do*; for be aſſur'd of this,—*That neither the Reaſonableneſs of any Duty*, nor *the Baſeneſs of any Sin*, nor any other Conſideration, *can enable you to do what is good, and well-pleaſing to God*, or *to avoid what is evil*, but only his Grace, and that good Spirit, to which you are dedicated at your Baptiſm.—To him you muſt apply for Light to ſee your Duty, and for Strength to perform it;—*and to him you muſt give all the Glory.*

Ind. 'Since there are ſo many bad Chri-'ſtians to be met with, I ſhould be glad to

* 2 *Cor.* iii. 5.

'know

'know who they are whoſe Example I may 'ſafely follow.'

Miſſ. I would not adviſe you to make the Lives and Actions of other People *altogether* a Pattern for you to follow; but always rather have an Eye to what you believe will pleaſe or diſpleaſe God, and what you know he has commanded or forbidden:—Altho' good and bad Chriſtians may, for the moſt part, be known by the Lives they lead, *as a Tree is known by its Fruit.*

When, therefore, you ſee Men pay a great Regard to *God* and his *Laws*, honouring his Holy *Name*, and his *Word*, and every thing belonging to him;—when you ſee them *juſt*, and *kind*, and *merciful*, and *not given to Revenge*, but ready to *forgive*, and *give*, and *love*, as becomes the Followers of Chriſt;—when you ſee them *temperate* and *chaſte*, *modeſt* and *humble*, and *dealing with others as they themſelves would be dealt with*;—you will have Reaſon to take theſe for good Chriſtians, if you are convinced, that they do theſe Things out of *Love* and *Obedience* to God, and as the Fruit of Faith in the Lord Jeſus Chriſt.

On the other Hand,—If you ſee among thoſe who call themſelves Chriſtians, ſuch as make no Conſcience of their Ways, but lead *careleſs*, *idle*, *uſeleſs*, or *diſorderly Lives*;—exceeding *fond of the World*, and its *Vanities*;

—and

—and ſtriving to be *rich* and *great*, at any Rate;—if you ſee any that live in *Adultery* or *Fornication*, or that are *Drunkards*, *Spend-thrifts*, *Covetous*, or *Oppreſſors*;—if you ſee *Parents* unconcern'd for their Childrens eternal Welfare,—*Husbands* and *Wives* forgetting or breaking their Marriage Vows;—*Maſters* and *Servants* acting in the Courſe of their Behaviour, as if they were inſenſible that *they* have a *Maſter in Heaven*;—if you ſee *Men in Power* regardleſs of the Honour of that God, whoſe *Repreſentatives* they are;—you may be ſure, that *theſe*, and *ſuch as theſe*,—ARE CHRISTIANS WITHOUT CHRISTIANITY, and will be liable to a moſt ſevere Judgment, for their oppoſing the gracious Deſigns of God, and of his *Son Jeſus Chriſt*.

Ind. 'Pray, Sir, what do you mean by 'that?'

Miſſ. Why, God is ſo good and merciful, *That he would have all Men to be ſaved, and to come to the Knowlege of the Truth**.

Now, all ſuch as, *uſurping* the Name of Chriſtians, do lead unchriſtian Lives, theſe *oppoſe* their Maker in his moſt gracious Deſigns, bringing an evil Report upon Chriſtianity, as if nothing good were to be got by it,—making the ignorant Heathens to take that for Chriſtianity, which is *far* from it;—by which they hinder ſuch as might otherwiſe

* 1 *Tim.* ii. 4.

deſire

deſire to become Chriſtians;—they *confirm* Unbelievers in their Infidelity, and *ſerve* all the Deſigns of *Satan* in oppoſing the Kingdom of Chriſt;—and therefore muſt of Neceſſity be *more hateful* to God, and their Puniſhment be greater, than that of the Heathens, as much as they now deſpiſe thoſe poor People.

Ind. 'You have convinced me, Sir, of "the Danger of being a Chriſtian without "Chriſtianity."—Will you be ſo kind as to 'ſhew me how I may avoid falling into ſuch 'a Way of Life, as, it ſeems, too many do?'

Miſſ. In the firſt Place, conſider what a Bleſſing it is, that you are not ſtill in Darkneſs, but that you are come to the Knowlege of your Maker, and of the Way to pleaſe him; whereby you will be happy when you die, whatever your Lot may have been in this World.

And, in the next Place, keep it always in your Mind,—That THIS GOD, whom you have choſen to ſerve, *is every-where preſent*; ſo that if at any Time you offend him, you offend in his very Preſence a Being, who hath Power *to puniſh you for ever.*

Be careful to keep yourſelf always ſober: —DRUNKENNESS and INTEMPERANCE diſorder our Reaſon, and make us forget our beſt Reſolutions, and the Dangers which encompaſs us.

Do

Do not ſet your Heart upon this *World*, its HONOURS, RICHES, or PLEASURES; for, beſides that you muſt ſoon leave them, they will be apt to make you *forget* what you will *gain* or *loſe* by being a *good* or *bad* Chriſtian.

Never fanſy that any Sin is ſmall; 'for 'the leaſt known Sin, continued in, will lead 'to a greater;' and, if you ſhould provoke the Spirit of God to forſake you, you will be capable of committing the very greateſt Crimes. *Human Nature*, as it is now corrupt, is the *ſame* in all Men:—We are all ſubject to Temptations;—and if ever, by our *repeated* Crimes, we ſhould force the *Spirit of God* to leave us to ourſelves, no Man can tell, no Man can foreſee, what barbarous Wickedneſs he ſhall be tempted to commit; — nor what *unwelcome*, *unlook'd-for* Calamities he may bring upon himſelf, while he goes from Sin to Sin, till he meets with Deſtruction.—For no Man continues long at one certain Pitch of Wickedneſs; for not only one *evil* Habit *begets* another, but the *more* a Man ſins, the *leſs capable* he makes himſelf of judging *what Sin is*, and the dreadful Conſequences of continuing in it.—And the Influences of God's *Holy Spirit*, and the gracious Interpoſitions of Providence, have ſtill leſs Effect upon his Mind and Soul, till he has quite forgotten his Maker,—till he has fill'd up the Meaſure of his Iniquities,—and till he meets with

with Deſtruction, generally in *this World*, as well as the *next*.

Whenever, therefore, you are ſenſible you have done amiſs, delay not one Moment to beg of God to pardon you for Chriſt's Sake, and to give you Grace to do ſo no more.

And forget not an excellent Rule, which I have formerly mentioned, to direct you in moſt Actions of Moment:—'Do not, at 'your Peril, undertake any thing, which you 'cannot with Confidence beg of God to bleſs 'and proſper you in.'

Laſtly, and above all, remember, what cannot too often be repeated, *That without Faith,—a Faith which depends on the Merits of Jeſus Chriſt for Salvation,—a Faith which worketh by Love, which purifies the Heart, overcomes the World, and keeps the Commandments of God*; you cannot poſſibly live as becomes a true Chriſtian.

Ind. 'I beg you will explain what you 'mean by this.'

Miſſ. By this Faith we mean a—*deep, real Senſe*, and *firm Belief*, of the Mercy and Love of God, for his poor *fallen* and *loſt* Creatures, and his kind Propoſal by his own Son to make them happy for ever. — This is that *ſaving Faith*, which will lead a Chriſtian moſt powerfully to love God, and obey his Son Jeſus Chriſt, *to whom he hath given all Power in Heaven and Earth*:—This is that Faith which

will

will purify your Heart, will lead you to Repentance, and keep you in the Way to eternal Life; and this is what you muſt beg of God, *for this Faith is his Gift*; and that he may *increaſe* it in you unto your Life's End.

Ind. 'I hope I ſhall never forget to pray 'for ſo neceſſary a Grace.'

Miſſ. I have only a few Queſtions to aſk you, in order to your being baptized, which you muſt anſwer (to God) when you are call'd upon to make a public Profeſſion of Chriſtianity.

And firſt,—Conſider whether there are any *Ways of Life*, or *Cuſtoms*, which at preſent you are fond of, which you will not utterly *forſake*, when you ſhall be convinced, that they are forbidden by God, or diſpleaſing to him.

Ind. 'I know of none which I will not for-'ſake, in order to pleaſe God.'

Miſſ. Will you ſincerely devote yourſelf *to God the Father* and *Maker* of all Things, that you may become his faithful Servant unto your Life's End?

Ind. 'I purpoſe, by this Help, to do ſo, 'and become ſuch.'

Miſſ. Will you, with the ſame Sincerity, devote yourſelf to *his Son our Lord Jeſus Chriſt*, for whoſe Sake God has promiſed to pardon all your Sins, to receive you into Favour, and to make you happy, if you continue to obey him all your Days?

Ind. 'This I fully purpoſe to do.'

Miſſ. Laſtly,—Will you dedicate and devote yourſelf to the *Holy Ghoſt*, that good Spirit, that he may, by his all-powerful Grace and Help, keep you from Sin and Wickedneſs, and aſſiſt you in the Way of Holineſs and Happineſs, that you may never be a Reproach to that Religion which you are going to profeſs?

Ind. 'I will moſt thankfully dedicate myſelf to him, that, by his Aſſiſtance, I may be able to pleaſe God, and perform what I have promiſed.'

Miſſ. You will not fail to do ſo, if you often conſider, that your everlaſting *Happineſs* or *Miſery* will depend upon your *obſerving* or *neglecting* the *Vows* and *Promiſes* you make at your *Baptiſm*.

And if, to this, you add your ſincere *Prayers* to God, to *direct* and *bleſs* you in the Work you are deſirous to undertake, he will moſt ſurely *hear* your Prayers, and *grant* your Petitions, which you may make in ſome ſuch Words as theſe following.—

Select SCRIPTURES AND PRAYERS.

Matt. vi. 10. *Thy Kingdom come.*

MAY the Kingdoms of the World become the Kingdoms of the Lord, and of his Chriſt!

O Thou who art the Maker and Redeemer of all, have Mercy upon all whom Thou haſt made and redeemed; and grant that none may make themſelves incapable of that Happineſs which Jeſus Chriſt hath purchaſed with his moſt precious Blood.—To this End, we beſeech Thee to bleſs the pious Endeavours of all Perſons and Societies, which ſtrive to propagate the Goſpel; — That its Divine Truths may be received in all the World;— That thy Ways may be known throughout the Earth, thy ſaving Health among all Nations; — That thy Name may be great among the Heathen, and reverenced and adored by all thoſe that are yet Strangers to thy moſt

moſt glorious Perfections.—Have Pity upon all thoſe miſerable People, who ſtill ſit in Darkneſs, and want the neceſſary Means of Inſtruction; and grant that, by the Preaching of the Goſpel, they may, in thy good Time, be delivered from their *Ignorance*, *Idolatry*, and the *Bondage* of *Satan*, in which they have been ſo long enſlaved.—And may thy good Providence reveal the Means by which thy Kingdom may be enlarged, and the whole Earth filled with the Knowlege of the Lord!

Grant this, O merciful God, for Jeſus Chriſt's Sake: To whom with Thee, and the Holy Ghoſt, be all Honour, Glory, Dominion, and Power, for ever and ever. *Amen.*

A Supplication on behalf of the HEATHEN WORLD.

Matt. ix. 36. *Jeſus, ſeeing the Multitude, was moved with Compaſſion, becauſe they were as Sheep having no Shepherd.—Pray ye the Lord of the Harveſt, that he would ſend Labourers into his Harveſt.*

HOW many, O Jeſus, of thy Sheep have no Shepherd! none to ſhew them their Danger!—none to keep them out of Danger! none to lead them where they may find Paſture!

May thine infinite Wiſdom and Goodneſs, O Lord, reveal to us the Means, by which thy Goſpel may be preached unto them; and prepare their Hearts to receive the Truth, that they may be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God! Send them Paſtors after thine own Heart; full of Knowlege, Compaſſion, and Zeal; that, pitying their ſad Condition, they may inſtruct them in the Ways of Truth, and of eternal Life. — Increaſe the Number and the Graces of thy Meſſengers and Miniſters; and touch the Hearts of all Chriſtians with a true Compaſſion, like thine, O Lord, for all ſuch as are Strangers to Thee, and to the Merits of thy Death, by which they have been redeemed, that they may chearfully contribute to a Work ſo acceptable to the Divine Majeſty.—And may thy Holy Spirit, by the Preaching of the Goſpel, add daily to the Church ſuch as ſhall be ſaved, thro' thy Merits and Mediation, O Lord, and Lover of Souls! *Amen*.

A Miſ-

A Miſſionary's PRAYER.

John xvii. 20. *Neither pray I for theſe alone, but for all thoſe that ſhall believe through their Word.*

ON this thy efficacious Prayer, O Jeſus, I depend for Succeſs in this my Undertaking and Miniſtry.—To this Prayer we all owe our Faith and Converſion.—In a grateful Senſe of which, I beſeech thee, O Lord, to make me an Inſtrument of propagating thy Goſpel, and of converting others, and of fulfilling thy Father's Will, who would have all Men to be ſaved, and to come to the Knowlege of the Truth.

Teach me, O Lord, by thy Spirit, thy Word, and thy Example, how I ought to teach others: — And, by thy preventing Grace, prepare them for Inſtruction;—give them a great Concern and Fear for themſelves, that, feeling their own Miſery, they may ſeek for Help, and thankfully accept it, when offered to them.

On thy Almighty Grace, O God, I rely for Succeſs in all my Labours and Miniſtry, and for a Zeal both prudent and fervent to promote thy *Glory*, the *Intereſts* of thy Kingdom, and the *Good* of Souls, for Jeſus Chriſt's Sake. *Amen.*

A PRAYER proper for ſuch as deſire to be inſtructed in the CHRISTIAN RELIGION.

Acts xvi. 30. *Sirs, what muſt I do to be ſaved? And they ſaid, Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved:—And they ſpake unto him the Word of the Lord,* &c. *and he was baptized.*

GREAT God, have Pity on me; for I am in Diſtreſs and Fear for myſelf.—I have been convinced, that I ſhall live for ever, after I leave this World, in either Happineſs or Miſery.—This gives me great Uneaſineſs, when I conſider what muſt become of me when I die.—My own Conſcience accuſeth me of having done many Things, which I know muſt greatly diſpleaſe Thee.—I find myſelf inclined to do Evil continually, and I know not how to help it; ſo that my Fears increaſe upon me daily.—Thy People aſſure me, that Thou art good and merciful to ſuch as call upon Thee in their Diſtreſs; and that for the Sake of Jeſus Chriſt, thy beloved Son, Thou wilt pardon Sinners, and receive them into Favour.——In Confidence of this,—I beſeech Thee to pity my diſtreſſed Condition, and deliver me from the Ignorance and

and Fears I labour under. — Cauſe me to know Thee, and thy Son Chriſt, more perfectly; and teach me how I muſt live ſo as to pleaſe Thee. Reward the Endeavours of ſuch as are ſo kind as to inſtruct me.—Give me an underſtanding Heart, a teachable Temper, and an obedient Will, that I may thankfully uſe the Means which Thou haſt ordained for my Salvation.—Defend me from the Power and Malice of evil Spirits, which may ſtrive to hinder my Converſion.—Theſe Bleſſings I beg for the Sake of thy beloved Son, the Lord Jeſus.

Dan. xii. 3. *They that turn many to Righteouſneſs, ſhall ſhine as the Stars for ever and ever.*

O Merciful God, increaſe the Number and the Graces of ſuch as are zealous for thy Glory, and for the Converſion of Sinners: —— Impart to them the true Way of Inſtruction, and may thy Bleſſing go along with their pious Endeavours!

Tit. iii. 3. *For we ourſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures, living in Malice and Envy, hateful, and hating one another.*

THIS, O Jeſus, had ſtill been our ſad Condition, hadſt not Thou redeemed us by thy Death, and bleſſed us with the Light of thy Goſpel. May this, O Lord, be the Fruit of our Faith in Thee, and of our Gratitude for thy Mercies to us, that we pity the Miſeries of the Heathen World, and endeavour to make them Partakers of the ſame Bleſſings we ourſelves enjoy!

Acts xviii. 26. *When Aquila and Priſcilla had heard Apollos ſpeak, who knew only the Baptiſm of John, they took him unto them, and expounded unto him the Way of God more perfectly.*

LET it here be obſerved, — That theſe two Perſons, both of the Laity, a Man and his Wife, were, by the Spirit of God, made Inſtruments of perfecting the Faith of *Apollos*, a Man of otherwiſe great Abilities: —— To ſhew Chriſtians the Importance of what St. *Paul* tells us (1 *Cor.* xii. 21.) *The Eye cannot ſay of the Hand, I have no need of*

of thee; nor again, the Head to the Feet, I have no need of you.

Grant, O Lord, that the exemplary Zeal and Piety of theſe two Perſons may encourage all good Chriſtians to put their helping Hand to promote thy Glory in the Converſion of Heathens; — and to awaken ſuch Chriſtians, amongſt ourſelves, as are aſleep, into a Senſe of their Danger. Grant this, O Lord, for Jeſus Chriſt's Sake.

Tit. iii. 8. *Theſe things I will that thou affirm conſtantly, that they which have believed in God, may be careful to maintain good Works.*

GOD grant that all Chriſtians may, by their good Lives, ſhew the Goodneſs and Power of the Religion which they profeſs, and would have others to embrace! that they may add to their Faith Virtue! — And that by their Examples the Lives and Manners of Men may be reformed, this being the great Deſign of the Goſpel, and the neceſſary Condition of the future Happineſs of Believers!

EVERY private and well-diſpoſed Chriſtian would do well to conſider what a great deal of Good he may do, by ſuch Hints

Hints as theſe following, to his Children, his Servants, or his Slaves.

The great Corruption of human Nature. — The Miſery of Man, and his Danger through Sin.——The utter Impoſſibility of ſaving ourſelves.—The Neceſſity and Bleſſing of a Redeemer. — The great Love of God for his poor Creatures, in ſending his Son to redeem them. — That all our Hopes of Pardon and Happineſs are from God's Mercy through Chriſt our Saviour. — That, as ever we hope for Happineſs, we muſt live according to his Doctrine and Example; endeavouring to grow every Day better, without aſcribing any thing to ourſelves, but all to the Grace of God: Which Grace is ſufficient to enable us to overcome all the Difficulties we meet with.——If we add to theſe the Certainty of a future Life, and a future Judgment; — and the Rewards and Puniſhments of another World, *&c.*—Such Hints as theſe, ſeriouſly and often repeated, will, through the Grace of God, awaken the moſt Careleſs and Ignorant, and force them to aſk, — What muſt I do to be ſaved? And they may be directed to ſuch as are ſent and ordained to inſtruct them in the Way of Salvation: — And the merciful God give them good Succeſs!

Private

Private *and* Family.

PRAYERS, *&c.*

A ſeaſonable INSTRUCTION.

PUBLIC and private Prayers and Thankſgivings are an *Homage* and Duty, which all Men owe to God as their *Creator*, their *Lord* and *King*; — and by which they are to acknowlege their *Obedience* to, and their Dependence upon Him, for Life, and Breath, and all Things which they enjoy or hope for.

This, therefore, God hath made our indiſpenſable Duty:—And it will be a *downright Rebellion*, for any Man to refuſe this Homage any Day of his Life; — the wilful Neglect of this being, in Effect, to diſown his *Power* over us, — His *Goodneſs* to help us in our Neceſſities,——And his *Juſtice* to puniſh ſuch as tranſgreſs his Commands; — And to queſtion the Faithfulneſs of his *Promiſe* to pardon the truly penitent Sinner, and to reward all ſuch as ſincerely ſtrive to pleaſe him.

This Neglect and Diſobedience is very often puniſhed by God's leaving Men to themſelves, and to their own wicked Ways;

which ever did, and ever will, end in their Ruin,—very often in this World, but always in the World to come, without a Miracle of Grace, which ſuch Sinners have no Reaſon to hope for.

The Cauſe of which is plain:—The conſtant and wilful Omiſſion of this Duty is a ſure Way to loſe the Knowlege and Remembrance of God, of his Word and Promiſes:— And then Men will have no Motives to fear or to love God, nor any Reaſon to hope for any Good from him.

It will alſo very naturally lead ſuch People to depend upon themſelves only,—To forget their own ſad Condition and Miſery;—That they are liable to God's Wrath, and even to Damnation; which Knowlege is neceſſary, and for this End was reveal'd, even to awaken and humble Sinners, that, by a true Repentance, they may eſcape the bitter Pains of eternal Miſery.

Now the Spirit of God threatens, that ſuch as *will not retain God in their Knowlege* (which can be done only by praying to him daily), *ſhall be given up by God to a reprobate Mind*, that is, *to a Mind void of Judgment*;— To do what is right in their own Eyes, let what will follow.

And the Event will certainly be this:— They will fall under the Power and Government of *Satan*, and his evil Angels, who will

will lead them, as he did the Heathen World, *to commit all Iniquity with Greedineſs*, till they are fit for no Place but Hell.

Now, if theſe be Truths of the Goſpel, as moſt ſurely they are, one would hope, there would need no other Words, to perſuade every one who is in his right Mind, and not already in the ſad Condition beforementioned, — To beg of God to keep him, by his Grace, from falling into ſuch dreadful Circumſtances.

The moſt ſure Way to avoid it is, — To dedicate ſome Time every Day of our Lives to the Worſhip of God: Humbly to acknowlege our Dependence upon him: — To confeſs our own Weakneſs to help and govern ourſelves: — To beg Pardon for having offended him: — To pray for his Grace, and Protection, and Bleſſing: — And to give him Thanks for his Mercies and Favours to us.

By doing this, *we ſhall retain God in our Knowlege*: — This will be a true and ſolid Foundation of Peace, and Comfort, and Happineſs: — Provided it be performed out of a deep Senſe of our own Wants and Miſeries: — With a firm Faith in God's Promiſes *to fulfil the Deſires of them that fear him*: — And with an Eye to the Blood of Jeſus our Redeemer, for whoſe Sake, and

thro' whoſe Sufferings we are reconciled to God, and God to us.

The following Devotions are here added, that they who ſtand in need of ſuch Helps, may be directed what to pray for, *every Morning* and *Evening* of their Lives. — Not but that every ſerious Chriſtian will find Occaſion to aſk many more Favours and Bleſſings, than can be ſet down in any Form of Prayer whatever.

For this Reaſon there are added, after every Prayer, ſome ſhort Inſtructions, as alſo proper Texts of Holy Scripture, with ſhort Meditations upon them, to help the Devotion of ſuch as are well-diſpoſed, and alſo to lead them into a Way of Profiting at all Times, by the Holy Scriptures heard or read by them or others, which we all too often hear without being bettered by them.

The Duty *and* Benefit *of Morning* PRAYER *for any Perſon in private.*

VERY many are the evil Conſequences of going without God into a World full of Temptations and Dangers, which of ourſelves we can neither foreſee nor eſcape.

Whoever conſiders this, and the infinite Miſchiefs which may follow, will never venture Abroad, without praying for God's *Guidance*, *Protection*, and *Bleſſing*, *every Morning of his Life.*

Morning PRAYER.

BLESSED be the Lord for his Mercies renewed unto me every Morning; — For my *Preſervation* and *Refreſhment*, and for all the Bleſſings of the Night paſt, for which all Thanks and Glory be to Thee, my God and Father!

Gracious God, continue to me theſe, and all other thy Bleſſings, ſo long, and in ſuch a Meaſure, as ſhall be moſt for thy Glory, and my Salvation.

Poſſeſs my Soul, I beſeech Thee, with a true and ſaving Faith, and with ſuch a Senſe of thy Goodneſs to *me*, and of my Dependence upon *Thee*, that it may be my Delight, as it is my Intereſt and Duty, to ſerve and obey Thee.

But that I may ſerve Thee with a quiet Mind, forgive me all my Sins, I beſeech Thee, for thy dear Son's Sake, and withhold the Judgments of which my Conſcience is afraid.

Keep it ever in the Heart of thy Servant, that it is an evil Thing and bitter, to *forſake and offend the Lord.*— And, above all Things, *Keep me from wilful and deliberate Sins*, that I may never *grieve thy Holy Spirit*, nor provoke Thee to leave me to myſelf.

Let thy reſtraining Grace preſerve me from the Temptations of the *World*, *the Fleſh*, *and the Devil*;——That I may fall into no Sin, nor run into any Kind of Danger;—But that all my Doings may be ordered by Thee, that I may do always that which is righteous in thy Sight;— And that I may live and act as having Thee, O God, the conſtant Witneſs of all my *Thoughts*, *Deſigns*, *Words*, and *Actions*.

May I never render myſelf, by new Sins, unworthy of thy Guidance and Protection!—Suffer me not to go aſtray, or bring me back by ſuch Ways as to Thee ſhall ſeem meet.

May I love *Thee* with all my Heart, and all *Mankind* for thy Sake!—And may I ever have this ſure Proof of thy Love abiding in me, that I ſtudy to pleaſe Thee, and to keep thy Commandments!—— And that I may forgive, and love, and do Good to my Neighbours, as becomes a Diſciple of Jeſus Chriſt!

Aſſiſt me, by thy Grace, faithfully to perform all the Duties of my Calling; and thankfully to receive, and patiently to bear, whatever thy Providence ſhall order for me.

Preſerve me from an *idle* and *uſeleſs* Life; ever remembering, — *That the Night cometh, when no Man can work*: — And that *now* is the Time in which to provide for Eternity.

And

And grant, O Lord, that no worldly Pleaſure, no worldly Buſineſs, may ever make me *loſe the Sight of Death*.

And may the Thoughts of Death oblige me to be truly and ſincerely good; —— To mortify all *Pride* and *Vanity*, — *Covetouſneſs*, *Hatred*, *Envy*, and *Malice*; — To be *ſerious*, *ſober*, and *watchful*, while I continue in this State of Trial!

Hear me, O Heavenly Father, not according to my imperfect Petitions, but according to the *full Meaning* of that holy Prayer, which thy only Son hath taught us, in Compaſſion to our Infirmities:

OUR Father, which art in Heaven; —Hallowed be thy Name. —— Thy Kingdom come. — Thy Will be done in Earth, as it is in Heaven. —— Give us this Day our daily Bread. — And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. ——And lead us not into Temptation. ——But deliver us from Evil. ——For Thine is the *Kingdom*, and the *Power*, and the *Glory*, for ever and ever. *Amen*.

Some Short MEDITATIONS, for ſuch as are well-diſpoſed, and have Time to ſpare.

John xvi. 23. *Verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, He ſhall give it you.*

EVERY thing is promiſed to this Duty, when we pray as we ought to do; *i. e.* —In the Name, and through the Merits, of Jeſus Chriſt; — Out of a Senſe of our own Wants and Miſeries;—With the *Humility* of ſinful Creatures; — And with a full Purpoſe of doing what we know will pleaſe God.

O Lord, vouchſafe me theſe Diſpoſitions, that I may never aſk Thee any thing in vain, or render myſelf unworthy to receive thy Bleſſings.

Prov. iii. 5, 6. *Lean not unto thine own Underſtanding; in all thy Ways acknowlege God, and he ſhall direct thy Paths.*

Do Thou, O God, direct my Paths, and teach me to guide my Affairs with *Charity*, *Diſcretion*, *Juſtice*, and *Piety*. Shew me the Way that I ſhould walk in, and give me Grace to follow the Conduct of thy good Spirit, for the Sake of Jeſus Chriſt.

1 Cor. xv. 33. *Evil Communications corrupt good Manners.*

No Man muſt ſay, that he has any Reſpect for God, or Fear for himſelf, who chuſeth the Converſation of wicked Men. — Their idle and profane Diſcourſes will leave evil Impreſſions upon the Mind. — Their indecent Freedoms with the Name of God, and Things ſacred, will leſſen the Reverence we owe to the Divine Majeſty. —— Their filthy and lewd Talk will deſtroy Modeſty, and every Grace and Virtue; and will not fail to wear off the Thoughts and Fears of what may come hereafter. — May thy Graces, O God, keep me from a Converſation ſo diſpleaſing to Thee, and ſo deſtructive to the Souls of Men; grant this for Chriſt's Sake!

1 Peter i. 17. *Paſs the Time of your Sojourning here in Fear.*

Give me, O God, this moſt neceſſary and moſt uſeful Fear and Dread of the Unfaithfulneſs of my own Heart. — Make me ever mindful of my Infirmities and Failings, that I may be more watchful over myſelf, and more earneſt in my Prayers for the Help of thy Grace for the Time to come.

The *Duty* and *Benefit* of Evening PRAYER for a Perſon in Private.

SLEEP, ſaid a great Man, *is ſo like Death, that I dare not truſt it without ſaying my Prayers.*——And indeed, for fear of the worſt, a thoughtful Chriſtian will take care to make his Peace with God, before he goes to ſleep; —— And put himſelf under God's Protection, *every Evening of his Life*, that he may be ſafe from Fear of Evil.

An Evening PRAYER.

O Moſt Gracious and Merciful God, I give Thee Thanks, that it hath pleaſed Thee to add another Day to the Years of my Life; and that none of thy Judgments, to which for my Sins I am juſtly liable, have fallen upon me.

Accept, O Lord, of my unfeigned Thanks, for this thy conſtant Care over me:—For delivering me from the Dangers of an evil World: And for the many undeſerved Bleſſings beſtowed upon me, Day after Day.

Bleſſed be thy Goodneſs, that my Sins and Ingratitude have not prevented Thee from bringing me ſafe to the Evening of this Day!

O God,

O God, infinite in Mercy, pardon my Sins of the Day paſt, whether in Thought, Word, or Deed, which I have committed through the Fraud and Malice of the Devil, or thro' my own Weakneſs and Frailty: And grant that they may never riſe up in Judgment againſt me.

Prepare me, I beſeech Thee, for the Continuance of thy Favours, by giving me the Grace of a true Repentance, and a thorough Amendment of Life.

Make me truly ſenſible of the Weakneſs and Corruption of my Nature; and the Need I have of thy gracious Help, that I may pray for it continually.

May I ever make a right Uſe of the Time which thy Goodneſs ſhall yet vouchſafe me, and not dare to abuſe thy Patience and Long-ſuffering!

Make me ever ſenſible of my *latter End*; that Death may not overtake me unprepared. —And in the Hour of Death, and in the Day of Judgment, good Lord, deliver me.

O God all-powerful, take me this Night under thy Protection: — Preſerve me from the Powers of Darkneſs, and from the Dangers of the Night:—And, by thy Grace and Providence, bring me at laſt through all the Trials and Temptations of this World to a bleſſed End; — That I may *die* in Peace, and *reſt* in Hope, and *riſe* in Glory: ——

Through

Through Jeſus Chriſt, —— in whoſe Name, and according to the full Meaning of that holy Prayer which he hath taught us, I moſt humbly beſeech Thee to hear me, for myſelf, and for all Chriſtian People.

OUR Father, which art in Heaven; — Hallowed be thy Name.—Thy Kingdom come.—Thy Will be done in Earth, as it is in Heaven. — Give us this Day our daily Bread.—And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. — And lead us not into Temptation.—But deliver us from Evil. — For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Short MEDITATIONS for ſuch as have Time, and are well-diſpoſed.

Eph. iv. 26. *Let not the Sun go down upon your Wrath.*

LORD, grant I may lie down to ſleep, with the ſame charitable Diſpoſitions with which I deſire to die.—I beſeech Thee for all that are my Enemies; —— Not for Judgment and Vengeance, but for *thy Mercy*; —For *their* Pardon and Converſion, and for their eternal Happineſs.

Heb.

Heb. iii. 7, 8. *To-day, if ye will hear his Voice, harden not your Hearts.*

This is the Day, and this the Life, in which God ſpeaks to us in Mercy. — Lord, grant that I may not harden my Heart againſt this Truth; nor let me ſlip this Day of thy Patience; that neither the Cares nor the Pleaſures of this Life may ever make me forget, that this is the Day on which my Salvation depends, ſo far, that I know not whether I ſhall have another.

Rev. iii. 3. *Thou ſhalt not know what Hour I will come upon thee.*

Let me give Credit to Thee, O God, Lord of Truth, and not to my own corrupt Heart, which would flatter me, that I may have Time and Warning ſufficient to prepare for Death! — But give me Grace, O Lord, to be prepared for that *unknown Hour*, by a ſpeedy Repentance, a true Converſion, and an holy Life.

Matt. xvi. 26. *What is a Man profited, if he ſhall gain the whole World, and loſe his own Soul?*

How many live without thinking of this! — We admire, and we envy, thoſe who get great Eſtates for themſelves, and for their Chil-

Children; — making their Riches their Delight, their Happineſs, and the whole Concern and Buſineſs of their Lives.—

Lord, deliver thy Servant from ſuch a Blindneſs, as muſt end in my everlaſting Ruin, and in the Loſs of my Soul, for which the whole World cannot make me Amends.

Luke xiii. 7, 8. *Behold, theſe three Years, I come ſeeking Fruit on this Fig-tree, and find none. Cut it down: Why cumbereth it the Ground?—Lord, let it alone this Year alſo: —If it bear Fruit, well; if not, then, after that, thou ſhalt cut it down.*

I adore thy wonderful Patience, O God, towards me; and thy merciful Interceſſion, O Jeſus, with thy Father for ſparing me: —— May this Goodneſs and Long-ſuffering lead me to Repentance!—And may thy all-powerful Grace enable me to bring forth Fruits meet for Repentance, and worthy of thy future Care!

Morning PRAYER for a Family.

Joſh. xxiv. 15. *As for me and my Houſe, we will ſerve the Lord.—*

THIS ought to be the ſincere Reſolution, and conſtant Practice, of every Chriſtian Maſter of a Family. —— Without this,

this, none can reaſonably expect to have dutiful Children, or faithful Servants;—nor juſtly hope to have God's Bleſſing in this World, or in the World to come.

Let one devoutly read or ſay what followeth, the reſt of the Family ſeriouſly attending.

THE Lord hath brought us ſafe to the Beginning of this Day: Let us give him Thanks for this, and for all his Mercies.

Let us pray, that we may live in the Fear of God, and continue in Love and Charity with our Neighbours:

That his Holy Spirit may direct and rule our Hearts, teaching us what to do, and what to avoid:

That the Grace of God may ever be with us, to ſupport us in all Dangers, and carry us through all Temptations:

That the Lord may bleſs all our honeſt Endeavours, and make us content with what his Providence ſhall order for us:—And that we may continue his faithful Servants this Day, and all the Days of our Life.

For all which Bleſſings let us devoutly pray.

Then all devoutly kneeling, let one ſay,

O Moſt Gracious and Merciful God, by whom the World is governed and preſerved, we give Thee humble Thanks for thy fatherly Care over us; in preſerving us from

the Dangers of the Night paſt, and in bringing us ſafe this Morning to ſee another Day.

We gratefully acknowlege our Dependence upon Thee for all the *Neceſſaries*, *Conveniencies* and *Comforts*, of our Life; — for all the Means of our Well-being *here*, and of our everlaſting Happineſs *hereafter*.

We give Thee Thanks for the Light of thy Goſpel, and the Help of thy Grace, and for the Promiſe Thou haſt made us of Pardon and Forgiveneſs thro' thy Son Chriſt Jeſus, on our ſincere Repentance and Amendment.

Give us, we beſeech Thee, ſuch a Senſe of theſe and all other thy Mercies to us, as may make us truly thankful to Thee for them.

Give us Grace, that we may ever walk as in thy Sight; — Make a Conſcience of all our Ways;—And, fearing to offend Thee, may never fall into the Sins we have repented of.

Enable us to reſiſt and overcome the Temptations of the World, the Fleſh, and the Devil;—To follow the Motions of thy good Spirit;—To be ſerious and holy in our Lives;—true and juſt in our Dealings;—watchful over our Thoughts, our Words, and our Actions; — diligent in our Buſineſs, and temperate in all Things.

Give us Grace honeſtly to improve all the Talents which Thou haſt committed to our Truſt; — and may no *worldly Buſineſs*, no *worldly Pleaſures*, divert us from the Concerns of the Life to come! May

May thy Bleſſing be upon our Perſons, upon our Labours, upon our Subſtance;—And upon all that belongs to us! — And may we never undertake any Work, which we dare not beg of Thee to proſper!

By thy Grace defend us in all Aſſaults of our Enemies:—And grant that this Day we fall into no Sin, neither run into any kind of Dangers: — But that all our Doings may be ordered by thy Governance, to do always that which is righteous in thy Sight.

Give us, gracious God, what is needful for us, and Grace not to abuſe thy Favours:—— Give us, we beſeech Thee, contented Minds; ——And make us ever mindful of the Want of others.

Give us, in this World, the Knowlege of thy Truth, and, in the World to come, Life everlaſting. *Amen.*

Hear us, O merciful God, not according to our imperfect Petitions, but according to the full Meaning of that Form of Prayer which Jeſus Chriſt hath taught us, and for his Sake.

OUR Father, which art in Heaven; — Hallowed be thy Name.—Thy Kingdom come.—Thy Will be done in Earth, as it is in Heaven.——Give us this Day our daily Bread.—And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. — And

lead us not into Temptation.—But deliver us from Evil.—For Thine is the *Kingdom*, and the *Power*, and the *Glory*, for ever and ever. *Amen.*

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all, evermore. *Amen.*

Proper MEDITATIONS for ſuch as have Time, and are devoutly diſpoſed.

Pſal. cxxvii. 1. *Except the Lord build the Houſe, they labour in vain that build it.*

UNhappy and blind are they, who expect to proſper without thy Bleſſing, O Lord.—I do therefore beg that Bleſſing upon *myſelf* and *Family*, my *Labours* and *Subſtance*.—And may I never hinder thy Bleſſings, by undertaking any Work which may diſhonour Thee, or my Chriſtian Profeſſion!—Fit us, O Lord, by thy Grace, *for that Houſe not made with Hands, eternal in the Heavens*, prepared for them that love and fear Thee.

Hab. ii. 9. *Woe to him that coveteth an evil Covetouſneſs to his Houſe, that he may ſet his Neſt on high, that he may be delivered from the Power of Evil!*

Deliver us, O God, from *Covetouſneſs, the Root of all Evil*;—which leads Men to truſt in themſelves;—To forget their Dependence upon Thee;—and fooliſhly to hope to be out of the Reach of Misfortunes, and thoſe Evils and Afflictions, which are deſigned in great Mercy, for the Puniſhment of Sin, and for the Salvation of Sinners.—Preſerve us, O Lord, from this too common, but damnable Sin of Covetouſneſs, for Jeſus Chriſt's Sake. *Amen.*

Luke xvii. 26, 27, 28, 29. *As it was in the Days of Noah, and of Lot.—They did eat, they drank, they bought, they ſold, they planted, they builded;—till the Day that Lot went out of Sodom, when they were all deſtroyed.*

Lord, open our Eyes before we are ſurpriſed by Death, as theſe miſerable Sinners were in the Days of *Noah*, and of *Lot*.—May this be a Warning to us!—And keep us, by thy Grace, from ſetting our Hearts too eagerly upon the *Buſineſs*, the *Cares*, or *Pleaſures*, of this Life, without conſidering how ſoon and ſuddenly we may be called out of it;—*And that Day overtake us unaware.*

Col. iv. 1. *Maſters, give unto your Servants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven.*

O Heavenly Maſter, bleſs me with good and faithful Servants:—And grant that I may perform all the Duties of a Chriſtian Maſter;—That I may have a tender Concern for the Welfare both of their Bodies and Souls, and be an Example to them of Sobriety, Juſtice, and Piety; and that we may be an Houſhold fearing God.—And may thy Bleſſing be upon them, and upon all my Affairs committed to their Truſt, for the Sake of thy beloved Son!

Parents for Children.

Eph. vi. 4. *Ye Parents, bring up your Children in the Nurture and Admonition of the Lord.*

O GOD, the Father of our Lord Jeſus Chriſt, for his Sake, bleſs my Children with healthful Bodies, and underſtanding Souls, and ſanctified Hearts, that they may remember their Creator all their Days. — Let thy Grace preſerve them from the Temptations of an evil World, and may I never be wanting in any Part of my Duty to them!—But inſtruct them in the Faith and Duties of a Chriſtian Life;——Convince them of their

Faults, and correct them in Reaſon and Love. —O be Thou, O God, their Father and their Portion in this World, and in the World to come! *Amen.*

Evening PRAYER for a Family.

Let one of the Family read or ſay diſtinctly what followeth, the reſt ſeriouſly attending.

BY the Favour of God, we are come to the Evening of this Day; and we are ſo much nearer our latter End.

Let us ſeriouſly conſider this, and pray God to prepare us for the Hour of Death.

Let us, with penitent Hearts, beſeech Him to pardon our Offences, and to deliver us from the Evils which they have deſerved.

Let us reſolve to amend whatever we have done amiſs, and pray God, that His Grace may keep us from returning to thoſe Sins which we have repented of:

And that we may be ſafe under His Protection, who alone can defend us from the Powers of Darkneſs.

For all which Bleſſings let us devoutly pray.

Then, all devoutly kneeling, let one diſtinctly ſay,

O LORD, and Heavenly Father; we acknowlege thy great Goodneſs to us, in ſparing us when we deſerve Puniſhment;—In giving

giving us the Neceſſaries of this Life, and in ſetting before us the Happineſs of a better Life.

O merciful God, pardon our Offences, correct and amend what is amiſs in us, that as we grow in Years, we may grow in Grace, and the nearer we come to our latter End, the better we may be prepared for it.

In the midſt of Life we are in Death.

Lord, grant that theſe Thoughts may make us careful how we live, that we may eſcape the bitter Pains of eternal Miſery.

Take from us all Ignorance, Hardneſs of Heart, and too much Carefulneſs for the Things of this Life.

Make us an Houſhold fearing Thee, O God, ſubmitting ourſelves to thy good Pleaſure, and putting our whole Truſt in thy Mercy.

Give us a true Knowlege of ourſelves; — Of the Corruption of our Nature; — And the Neceſſity of thy gracious Help to ſave us from Ruin.

And may the Spirit of Chriſt ever live and rule in us, poſſeſſing our Souls with a ſincere Love of Thee, O God, with an earneſt Deſire to pleaſe Thee, and with a Dread of offending Thee!

Sanctify us wholly, we beſeech Thee, that our Spirits, and Souls, and Bodies, may be preſerved blameleſs unto the Coming of our Lord Jeſus Chriſt. Con-

Continue to us, and to all Chriſtian Churches, the Means of Grace and Salvation; and may the ſaving Truths of the Goſpel be publiſhed and received in all the World!

Vouchſafe unto us an Intereſt in all the Prayers of thy holy Church, which have this Day been offered to the Throne of Grace.

Forgive all that have injured us, and forgive our many Offences againſt our Neighbour.

Bleſs, we beſeech Thee, O God, all thoſe whom thy Providence hath ſet over us, whether in Church or State.—And give us Grace to honour and obey them for Conſcience-ſake.

Defend us from all Adverſities which may happen to our Bodies, and from all evil Thoughts which may aſſault and hurt our Souls; — and prepare us to receive with an humble Reſignation, whatever thy Providence ſhall think beſt for us.

And, finally, we beſeech Thee to give us Grace, that we may lead and end our Lives in thy Faith and Fear, and to thy Glory, thro' Jeſus Chriſt our Lord. *Amen.*

Hear us, O merciful God, for ourſelves and for all Mankind, not according to our weak Underſtandings, but according to the full Meaning of that holy Prayer, which thy beloved Son hath taught us.

Our

OUR Father which art in Heaven ;—— Hallowed be thy Name.—Thy Kingdom come.—Thy Will be done in Earth as it is in Heaven.——Give us this Day our daily Bread.—And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. — And lead us not into Temptation.—But deliver us from Evil.—For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore! *Amen.*

Select Scriptures, and MEDITATIONS upon them; which may teach us how to profit by reading the Scriptures.

Matt. x. 30. *The very Hairs of your Head are all numbered.*

LET this thy wonderful Providence, O God, and Care over us, be evermore our Comfort and Defence againſt all the Evils which may happen to our Bodies, and all evil Thoughts, which may aſſault and hurt our Souls ;—Againſt the diſtracting Cares of this Life ;—and againſt the Fears and Adverſities which

which may befal us.—Thine infinite *Wiſdom* knows all our Wants and Dangers, and the propereſt Means of conveying Relief and Succour to us.——Thy Fatherly *Goodneſs* cannot but pity us;—Thy *Power* is able to help us;—and thy *Faithfulneſs* can never fail us.—O! may we never render ourſelves unworthy of this thy divine Protection!

Luke ix. 23. *Jeſus ſaid to them all, If any Man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me.*

O Jeſus, who haſt made this the Rule and Means of our Salvation, enable us by thy *Spirit*, thy *Doctrine*, and *Example*, to obſerve it daily; — To wean our Hearts from a Love and Fondneſs for this World,—Its Pleaſures, Profits, and all its Idols; — To mortify our corrupt Affections, and to correct and amend what is amiſs in us:—That we may be meek, and humble, and temperate; and learn to ſubmit our Wills to the Will and Law of God: ——And grant, O Lord, that we may never lead Heathens and Unbelievers to have unworthy Thoughts of Thee, and of thy Religion, by our ungodly Lives, while we pretend to be thy Followers.

Luke xiii. 24. *Strive to enter in at the ſtreight Gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

May we never flatter ourſelves, that the Way to Heaven and Happineſs is eaſy, and that the Generality of Chriſtian People are in the Way of Salvation, when Thou haſt declared the contrary!—O! may thy Spirit convince us, that our Salvation is not to be ſecured without great Watchfulneſs and Care, without Labour, Pains, and Diligence;—And that, on theſe Conditions, thy Goodneſs will enable us to overcome all the Difficulties we can poſſibly meet with!

Luke ix. 13. *If ye, being evil, know how to give good Gifts unto your Children; how much more ſhall your Heavenly Father give* good Things, and *His Holy Spirit, to them that aſk Him!*

O Heavenly Father, let it be unto us, according to this thy Son's moſt faithful Promiſe.—For his Sake, give us thy Holy Spirit, to live and act in us, to guide and aſſiſt us all our Days; and may we ever aſk and be content with ſuch good Things as it ſhall pleaſe Thee to give us! — And grant that we may never grieve thy Holy Spirit; — never reject his godly Motions, or render ourſelves unworthy of his Abode with us, by living in any known Sin. Rev.

Rev. iii. 19. *As many as I love, I rebuke and chaſten.*

O! that we may acknowlege thy loving Kindneſs to us, in all the Diſpenſations of thy Providence! Our corrupt Nature will not let us ſee this :—It is thy Grace alone which muſt convince us, that a Father ſo good would not ſuffer Afflictions to fall upon his Children, without an abſolute Neceſſity.—Convince us, therefore, O God, that we ſtand in need of thy Rebukes, to awaken and amend us:—And enable us to bear all the Afflictions of this Life with Patience, and an intire Reſignation to thy Wiſdom and Goodneſs, and make them powerful Means of our eternal Salvation. *Amen.*

A ſhort and neceſſary Inſtruction for the *Lord's Day*, in the Morning.

THE Lord, who has bleſſed *One Day in Seven*, bleſſeth all thoſe that keep it holy: And very terrible have been his Judgments upon them that have profaned it.

It is your Duty, therefore, *on this good Day*, to lay aſide, as much as poſſible, all worldly Buſineſs; all worldly Thoughts; all worldly Pleaſures; that you may honour your Creator to the beſt of your Power: By owning your

Dependence upon him; by hearing his Word, and his Commands; by aſking his Bleſſings, and giving him Thanks for his Favours.

If then it is our Intereſt, and our Happineſs, to ſerve God, it is our Duty to be at his Houſe before his Service begins; to ſhew, that we fear his Majeſty, and dare not offer him *a lame Sacrifice*; to ſhew, that we do indeed deſire his Bleſſing, and take Delight in ſerving him.

When therefore you come into the Houſe of God, and firſt kneel down, *ſay ſecretly this ſhort Prayer:*

A ſhort Prayer at your coming into Church.

MAY the good Spirit of God diſpoſe me unto, and aſſiſt me in, his Service! The Lord give us all a true and lively Senſe of our Wants, and of his Mercy and Preſence amongſt us, that we may ſerve him with our Hearts as well as with our Bodies, and that our Prayers may be heard, for the Sake of his Son Jeſus Chriſt our Lord! *Amen.*

After this, attend diligently to what is ſaid, and pray'd for; remembering that they are *your* Prayers which are offered up to God; but that you have no Share in them, if you do not mind what is aſked in your Name.

That your Heart may go along with your Prayers, ſay ſoftly, *Amen*, So be it, to every Petition. This is what the moſt Unlearned may do, and it may be the moſt Learned cannot do better, to keep their Minds intent upon what they are about.

When you *confeſs your Sins*, do it with great Seriouſneſs and Concern, remembering that you are for ever undone, if you are not forgiven. And then hear with Comfort upon what Condition God will pardon you: If you *repent, and believe the Goſpel*, you are ſure to be forgiven.

When the *Word of God* is read or preached, be careful to mind it, that you may know your Duty, and the Reward of doing it; that you may obſerve the Way of God's dealing with Mankind, in puniſhing the Wicked, and in protecting and rewarding the Righteous; that you may know the Manner of our Redemption, and the great Love of God in bringing it to paſs; that you may ſee the Dangers you are liable to, and the Bleſſedneſs that is ſet before you, ever remembering, that *Faith, without which we cannot pleaſe God, cometh by Hearing, and Hearing by the Word of God*, Rom. x. 17.

And be ſure to behave yourſelf with great *Reverence* and *Devotion*, while you are in the Houſe and Preſence of God; for if, when you ſhould be on your Knees, aſking God's Pardon

and Bleſſings, or ſtanding to praiſe the Creator of Heaven and Earth; if, inſtead of doing ſo, you ſit and ſleep away the Time, or careleſly gaze, and think of other Matters, then you will return from God's Houſe with a Curſe, and not with a Bleſſing.

And yet the very beſt of us, after all our Care, have Cauſe to beg Pardon even for the Faults of our Devotions. Therefore, before you riſe from your Knees, ſay privately *this ſhort Prayer:*

A ſhort Prayer before you leave the Church.

THE good Lord accept of our Duty, and Service; pardon our Sins and Infirmities; give us what is needful for our Souls, and for our Bodies; and keep us evermore under thy Protection, for the Sake of Jeſus Chriſt our Saviour! *Amen.*

And now, God forbid that you ſhould ſpend the Remainder of this good Day, ſo well begun, in Sin and Vanity! Rather think how you may do moſt Honour to your Creator and Redeemer.

If you can read, you can both inſtruct yourſelf, and them that will hear you.

If you have Children and Servants, you can teach them how to fear, and to love, and to pray to God.

And

And if you are unlearned, you can think of what you have heard at Church, and reſolve to do, to the beſt of your Knowlege, as you have been taught.

Then will the Lord be with you, to bleſs you in the Way you go; to preſerve and to proſper you. For this is what he hath declared, *Them that honour me, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed*, 1 Sam. ii. 30.

A Prayer for Sunday *Morning.*

O LORD, who haſt conſecrated this Day to thy Service, give us Grace ſo to obſerve it, that it may be the Beginning of an *happy Week* to us; and that none of thy Judgments may fall upon us for profaning it. Fix in our Hearts this great Truth, *that here we have no Abiding-place*, that we may ſeriouſly and timely provide for another Life; and grant that this great Concern may make us very deſirous to learn our Duty, and to do what Thou requireſt of us. And bleſſed be God, that we have Churches to go to, that we have ſuch Times ſet apart for the more public Worſhip of our Creator, and that we have Paſtors to teach us! The Lord proſper their Labours, and give us Grace to profit by them, that they and we may enjoy an everlaſting Sabbath with thy Saints in Heaven, for Jeſus Chriſt's Sake! *Amen.*

A plain and uſeful Inſtruction for *Sunday* Evening.

Concerning the Providence of God, *or his Wiſdom and Goodneſs in governing the World.*

THAT God is great, and to be greatly feared, we know by the World he hath made, and from his dreadful Judgments.

That God is good, and to be loved and worſhiped, we are convinced from his Care of the whole Creation.

For his tender Mercies are over all his Works, Pſal. cxlv. 9. Therefore have his Creatures the Comfort of the Rain and Sun, of Food and Shelter; the Earth yields Increaſe, and the Seas are ſtored with Creatures innumerable.

In the Hand of God are theſe and all other Bleſſings, which he with-holds, or giveth, according to his good Pleaſure, to teach us, that we wholly depend on him; *that Man liveth not by Bread alone*, nor by his own Induſtry, but by the Providence of God, who ordereth all Conditions of Life for the beſt, for thoſe that cannot chuſe for themſelves.

And, if he ſuffers *ſome to be poor*, it is, becauſe that Condition is beſt for them *now*; but he will make them a great Amends in the next World for what they want in this, if they will be

be content and honeſt, neither murmur at their own Lot, nor envy that of others.

When God giveth Riches, it is not to make them an Occaſion of our Ruin, but to try our Virtue; for, *if we are not high minded; if we truſt not in uncertain Riches, but in the living God; if we do Good with them, and readily diſtribute to the Neceſſities of others; then are Riches a real Bleſſing, and help to bring us to eternal Life*, 1 Tim. vi. 17.

If he bringeth us into Affliction, it is not that he is pleaſed with the Miſeries of his Creatures, *but he is ſhewing them their Tranſgreſſion, he is opening their Ear to Diſcipline, that they may return from Iniquity, and ſave their Souls from Death eternal*, Job xxxvi. 9.

If he ſuffers us to be tempted, it is not that we might fall, but to make us more ſenſible of our own Weakneſs, that we may come to him for Help, on whom we depend, *who will not ſuffer us to be tempted above what we are able to bear*; and who will reward our poor Endeavours with unſpeakable Happineſs.

If we have *Friends*, it is the Favour of God to us; and, if we have *Enemies*, they are Rods in his Hands, either to correct us, or to make us careful of our Ways.

The Devil himſelf, that powerful Spirit, is under God's Command, to execute his Judgments upon wicked Men, while they that truſt in

in the Lord have nothing to fear, for he hath no Power to hurt them.

Happy are we, who know theſe Things now; and we ſhall be for ever happy, if we live according to this Belief.

For then *we ſhall truſt in the Lord with all our Heart, and not lean unto our own Underſtanding.*

We ſhall call upon *him* for what we want, and thankfully receive what he is pleaſed to ſend. For, *ſhall we receive Good at the Hand of God, and ſhall we not receive Evil?* Jobii. 10.

We ſhall hope for his Favour when we mean well, and never expect his Bleſſing when our Deſigns are evil.

We ſhall look upon God's Time as the beſt, and not grow impatient when our Deſires are not anſwer'd.

We ſhall acknowlege his Hand in every thing that befalleth us, and hope for his Mercy even when he is angry, knowing, *that all Things ſhall work together for Good to them that love God*, Rom. viii. 28. *Thus ſhall we dwell under the Defence of the Moſt High, and ſhall be ſecure from Fear of Evil.*

A Prayer for Sunday *Evening.*

ALmighty God, by whom all Things were *made*, and are *preſerved*, make us truly thankful, for thy wonderful Works of *Creation*;

tion;—For thine adorable *Providence* in preſerving every thing that Thou haſt made;—And for thine infinite *Power*, *Wiſdom*, and *Goodneſs*, in the Government of the World.—But above all, we acknowlege thine infinite *Love* in the *Redemption* of the World, by thy Son our Lord Jeſus Chriſt; and thy *Goodneſs* in ſending by him this comfortable Meſſage to thy diſtreſſed Creatures,—*That whoſoever receiveth and believeth in Him ſhall not periſh, but have everlaſting Life.* — We bleſs Thee for his holy *Doctrine* and *Example*;—And for his precious *Death*, and glorious *Reſurrection*, by which our ſad Condition, and *thine* unſpeakable Love, have been wonderfully ſhewn to us. —— We give Thee Thanks for thy *Holy Word*, by which thy Works of Mercy and Providence have been preſerved, and thy Will made known unto Mankind.———We bleſs thy Holy Name, for ſanctifying *One Day in Seven* to thy Service, to keep up the Knowlege and Remembrance of Thee, and of our *Creation* and *Redemption*;—And for appointing thy *Miniſters* to publiſh theſe Truths to us in thy Name, that we may render unto Thee that *Honour*, *Love*, and *Obedience*, which becometh Creatures to pay to their great Creator. — And we beſeech Thee, O God, to give us all ſuch a deep and laſting Senſe of thy great and undeſerved Mercies to us, that our Hearts may be unfeignedly thankful,

thankful, and that we may ſhew forth thy Praiſe, not only with our *Lips*, but in our *Lives*, by giving up ourſelves to thy Service, and by walking before Thee in Holineſs and Righteouſneſs all our Days;——And as we often hear how we ought to walk, and to pleaſe God, we may continue to do ſo unto our Lives End, thro' Jeſus Chriſt our Lord. *Amen.*

A ſhort ADMONITION *to All, and eſpecially to Maſters of Families.*

AMongſt the many growing Vices of this profane Age, one wretched and ungodly Cuſtom is too common; *viz.* of Peoples falling to their Meals, as Beaſts do to their Fodder, without any Thoughts of God, or Thanks for his Bleſſings*. —— And even too many of thoſe, who have not quite laid aſide this Chriſtian Duty, perform it after ſuch a ſlight and negligent Manner, as makes it as ſinful as the Omiſſion.

* Grace before Meals, the Practice of the *Romans*.

Nec prius aut Epulas, aut Munera grata Lycæi,
Fas cuiquam tetigiſſe fuit, quam multa precatus
In menſam. Sil. Italicus.

'Nor touch'd the Meat, nor taſted was the Wine.
'Till ev'ry Gueſt implor'd the Pow'rs Divine.'

When

When a Man, like ourſelves, beſtows a Favour, we naturally give him Thanks. — Are not Food, and the Supports of Life and Health, mighty Bleſſings?—Is not God the ſole Giver of theſe?——Are they not worth aſking, and giving Thanks for?—This ſhews plainly, that this Sin, being againſt the very natural Notions of Senſe and Gratitude, is of the Devil, who makes the Tables of too many to become a Snare and a Curſe to them, by Intemperance, Gluttony, and Drunkenneſs.

All Chriſtians, who have any Regard to the Example of their Saviour, who always glorified God, and gave Him public Thanks for His Bleſſings; — or to the Example of St. *Paul*, who would not omit this Duty, tho' in Bonds, and in the Preſence of a numerous Company of Heathens:—All Chriſtians, ſeeing the Reaſonableneſs of this Duty, and the Sin of omitting it, or of not performing it after a ſerious Manner, will be inexcuſable before God, if they neglect to glorify Him at their daily Meals.

Now, that the moſt Unlearned may not want Words to expreſs their Thanks, and beg God's Bleſſing upon themſelves, and their daily Food, theſe following may be made uſe of.

GRACE *before our Meals.*

O GOD, who giveſt Food unto all Fleſh, grant that we may receive theſe thy Gifts, with thy Bleſſing, and uſe them with Sobriety, and thankful Hearts, thro' Jeſus Chriſt our Lord. *Amen.*

GRACE *after our Meals.*

MAKE us truly thankful, O Lord, for our daily Bread, and for all other Mercies which we receive: And help us to love and ſerve Thee, the Giver of all Good, for Jeſus Chriſt's Sake. *Amen.*

F I N I S.

N. B. *This Book has been lately tranſlated into the* French *Language, and printed at* Geneva, *for the Uſe of the Proteſtant Churches Abroad; and a Number of them are in the Hands of* B. DOD, *Bookſeller, at the* Bible *in* Ave-Mary-Lane, *and may be had upon the Terms of* the Society for promoting Chriſtian Knowlege.

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